The Messenger.

"As the Truth is in Jesus."

Dr A H Strickler
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Poetry.

ENDURANCE.

How much the heart may bear and yet not break,
How much the flesh may suffer and not die!
I question much, if any pain or ache
Of soul or body brings our end more nigh.
Death chooses his own time, till that is come
All evils may be borne.

We shrink and shudder at the surgeon's knife,
Each nerve recoiling from the cruel steel
Whose edge seems searching for the quivering life;
Yet to our sense the bitter pangs reveal
That still, although the trembling flesh be torn,
This, also, can be borne.

We see a sorrow rising in our way,
And try to flee from the approaching ill;
We seek some small escape, we weep and pray,
But when the blow falls, then our hearts are still—
Not that the pain is of its sharpness shorn,
But think it can be borne.

We wind our life about another life;
We hold it closer, dearer than our own—
Anon it faints and falls in deadly strife,
Leaving us stunned, and stricken and alone:
But, oh! we do not die with those we mourn;
This, also, can be borne.

Behold, we live through all things, famine, thirst,
Bereavement, pain, all grief and misery,
All woe and sorrow; life inflicts its worst
On soul and body, but we cannot die,
Though we be sick and tired and faint and worn;
Lo all things can be borne!

—*Elizabeth Akers Allen.*

Theology and Criticism.

For The Messenger.

THE TABLES TURNED.

"The aim of the Schoolmen was to produce, by the full play of the light of natural reason on the intelligible side of Christianity, aided by philosophy and consistent with positive theology, a strictly logical demonstration of Christianity. . . But there came a halt in the march of this intellectual progress. . . Consistently with the fundamental principle of their system of confining the attention exclusively to the Bible, and the interpretation of its texts by the sole light of the internal illumination of the Holy Spirit, they" (the Reformers) "denied the value of human reason, contemned philosophy, opposed the spread of education and the study of the liberal arts and sciences, burnt up or sold as waste paper precious manuscripts, depopulated the schools and universities, and shattered to pieces, wherever they came within their reach, all works of art."

The above quotation is from an article in the *Catholic World* for May, on "The Intellectual Outlook of the Age." The gist of the article is, that the Roman Church during the Middle Ages made provision for the claims of reason in relation to faith, but that when Protestantism arose these rights were suppressed and an ignorant faith encouraged! We place an exclamation mark there. We shall be told next we presume that Protestantism binds its adherents blindly to the authority of the Church, while Romanism encourages the freedom of inquiry and private judgment. Why not? It would be no more absurd than what is claimed in the article from which the above selection is quoted. Anything to suit the spirit of the age. Romanism can easily be all things to all men in a very different sense from that of St. Paul.

There is a grain of truth in the above quotation, but a bushel of falsehood. The misrepresentation is all the more pernicious because it *lies* in the spirit, while in form there is an appearance of truth. The Reformers broke with Scholasticism, as many earnest and true men in the Church had done before them, because it dwarfed the powers of reason in its treadmill logic, and because it shut out so largely the Word of God from its study, and exercised its hair-splitting on the dogmas of the Church alone, regarding these as infallible. Not because Scholasticism made room for the exercise of the intellect did they oppose it. The age was ripening for a new method in intellectual and scientific pursuits, the inductive method afterwards introduced by Bacon. Besides, Scholasticism allowed but little true freedom for reason, but held it in servitude to theology. It must also be admitted that the first attitude of Luther towards philosophy was rather unfriendly, which, however, was not the case with Zwingli. The fanatical Anabaptists were opposed to learning, but they were not true representatives of the Reformation. This is the grain of truth in the article in the *Catholic World*.

But it will require an entire recasting of history to show that the Roman Church advocated the rights of reason while Protestantism suppressed them. The truth is just the contrary. The whole history of Protestantism shows that along with the reformation in religion in the XVIth century there came in also a new movement in a real emancipation of reason. The Baconian method of induction led the way in the line of scientific inquiry and progress, of invention and discovery, and the philosophical movement, starting with Des Cartes, led on to the rise of modern philosophy. The very life and genius of Protestantism is in sympathy with the fullest freedom in all departments of inquiry. It seems needless to attempt to establish this. It has all along been admitted by Romanists as well as claimed by Protestants.

It has been usual for Romanists to admit this, but to claim that it is an evil, not a good. One of their strong points hitherto in combating Protestantism has been that its freedom is dangerous, that it tends to undermine authority and leads to general libertinism. But in this country, at least, *the tables are now turned*. It is felt that in order to make headway in the life and spirit of free America, the Roman Church must at least put on an appearance of favoring freedom in all its forms. The Pope's Encyclical indicates that the necessity for this is felt even at headquarters. That Encyclical is, in many respects, a noble paper, but it errs, we think, in two particulars; 1st in assuming that the Roman Church has always supported freedom of inquiry, and 2d, that the want of the present age is to be met by reviving the scholastic system of St. Thomas. It would be better if the Roman Church would candidly acknowledge that during the Middle Ages it felt itself called upon to antagonize and suppress the freedom of rational inquiry. It might be excused for this in part because of the condition and requirements of that age,—by the plea that the world was not prepared for the freedom it now enjoys, and then acknowledge that now it has changed its policy in this respect. But this it cannot well do consistently with its claims to infallibility. Hence it takes the other course and maintains that it has always encouraged free inquiry.

The challenge, however, is now boldly made. The *Catholic Quarterly Review* has produced several able articles, aiming to show that philosophy in the hands of Protestantism has proved a failure, and that the time has come for reviving the system of St. Thomas in order to meet the intellectual wants of this age. It acknowledges that the Church must recognize the rights of reason, and that science and philosophy, instead of being ignored and suppressed, must be taken hold of by the Church and be won over freely to the support of the truth of revelation. Let the challenge be accepted. Indeed Protestantism cannot decline to accept it.

The Roman Church will experience great difficulties in this contest. The want of this age cannot be met by the revival of Mediæval Scholasticism. No repristination of this sort can ever solve the problems of the age. As a method of intellectual inquiry and culture, the Aristotelian, formal, logical method is largely superseded. Not that the principles of logic, like those of mathematics, can ever change, but that the progress of science and philosophy has brought in the help of a new method. Slavery to logical formulas in conducting scientific inquiry is a burden and a hindrance. Then, as to the philosophy of Thomas Aquinas, great thinker as he certainly was, twelve centuries have wrought a great change in the progress of human thought. It would be strange indeed if such were not the case. Philosophy is closely related to science. It is indeed the queen of the sciences, or better perhaps the science of sciences; but for that reason the progress that has been made in the sciences since the Mediæval Age necessarily requires that philosophy must advance with this progress. A great deal may be criticised in the work that was done by such intellectual giants as Leibnitz, Kant, Fichte, Schelling and Hegel, or in another line by the English and Scotch philosophy, but their work can nevermore be ignored in the progress of philosophy. Their systems as such have, indeed, passed away, but certain leading elements in their systems will continue to stand. There are questions brought forward in this age by reason of the progress in science that even they do not meet. But the idea that the philosophy of Thomas Aquinas can better meet these questions is certainly vain, and the supposition that his system can be transmitted over six centuries and set down in the closing decades of this XIXth century, and become the rallying point from which to meet and direct the intellectual wants of this age is simply absurd.

The Jesuit schools, no doubt, feel this. They are now at the head of the intellectual work in the Roman Church. Although they accept the Pope's Encyclical, which allows indeed modifications in the philosophy of St. Thomas to adapt it to the present age, yet they feel that these modifications will necessarily have to enter into the very substance of that philosophy. Mere external and formal modifications will not suffice.

Whatever inconsistency may appear in this turning of the tables by Romanists, we welcome it as a concession to the spirit of Protestantism. The Roman Church no longer sets itself against the civilization and culture of the age. It here concedes that these must be met, not by external authority and anathema, but that learning and science must be leavened with the spirit of Christianity,—that the light of revelation must be made to shine in all these departments of human life, and that error must be overcome in the spirit of freedom. We welcome this movement because there is enough for the Roman and the Protestant Church to do in this great work. Christendom should forget its internal divisions and unite in seeking to guide the intellectual movements of the age. The contest is evidently coming between faith and infidelity in its broadest scope. Christianity should unite its efforts in this contest.

Whether Romanism itself can stand on this new platform, history must determine. It is very evident that it has undergone a vast change, especially in this country. Its recent Council and the decree of Papal Infallibility do not give much encouragement to hope for a favorable change. But the general spirit of Christendom is greater than the decrees of Councils. St. Paul was near his conversion just when he was most strenuous in his persecution of the infant Church. The triumph of extreme Ultramontanism *may* be the harbinger of an age of greater freedom in the Roman Church. There are many signs of this both in Europe and America. The triumph of an extreme position often goes before an epoch in Church History.

T. G. A.

Some churches gather around *a man*, and therefore reflect all the moods and caprices of the man. And when the man is separated from them by removal or death, they show little cohesive power. Other churches gather round a principle—a principle which finds its incarnation in Jesus Christ. The one is the Rev. Mr. "Such-an-one's" church; the other is a church of Christ. The latter is stable, Scriptural; men may come and men may go, but it holds well and efficiently together, for the cohesive power of the Saviour's blood and the Saviour's love is eternal. Whose church is the one to which you belong?—*Boston Congregationalist.*

Communications.

For The Messenger.

"AULD REEKIE."

The "old town" of Edinburgh was formerly called "Auld Reekie," which we would probably translate "Old Smoky," or "Smoke Town." This was a favorite term with Sir Walter Scott, who was fond of using it as a pet name for the city which he loved so well; and it therefore lives in the memory of all his admirers. Though comparatively dark and gloomy, this quarter of the city is incomparably the most interesting. Its narrow streets and lofty houses have found a place in history and romance, and every step recalls strange memories of ancient times.

It would be in vain to attempt to find your way in such a wilderness of stone. The best way is to select an intelligent cab-driver, give him a list of the places you desire to visit, and then take a seat in his carriage. In this way we saw many interesting places, getting out occasionally to enter a building or ascend a monument. First, we ascended Calton Hill and climbed to the summit of the Nelson monument, from which we had a magnificent view of the city and many surrounding villages. A good story is told of a Scotchman who objected to the erection of the monument because Nelson issued his memorable order at the battle of Trafalgar in the terms: "*England* expects every man to do his duty." He was met with the answer, which seemed perfectly satisfactory to the rest of the company: "Ah, Nelson only said '*expects*' of the English; he said naething of Scotland, for he *kenned* the Scotch would do theirs."

Leaving Calton Hill we visited the Burns monument, which contains many interesting relics of the Ayrshire poet. The original manuscript of "The Kirk's Alarm," is framed and hangs on the wall; but certain parts of the document are turned under, so that the indelicate passages are invisible. The present generation of Scotchmen evidently regret the coarseness of their national poet.

A pleasant ride along the road, called "the Queen's Drive," took us to the great cliff known as "Arthur's Seat," from which we looked down on "Auld Reekie." We were shown at a distance the house in which the unfortunate Prince Charlie spent the night before the battle of Preston Pans, and caught ourselves humming:

"O yes! I love my Charlie weel
Though some there be that abhor him;
But, oh! to see the deil gang hame
Wi' all the Whigs before him.
Then over the water, and over the sea,
And over the water to Charlie;
Come weal, come woe, we'll gather and go,
And live and die with Charlie."

Returning towards the city we visited Holyrood, the ancient palace of the kings of Scotland. It has been so frequently and so recently described that we will not attempt the task; and it will be enough to say that it is a great pile of buildings, flanked by circular towers, and dating, in part at least, from the twelfth century. The abbey, in which many of the kings of Scotland are buried, is now in ruins; but it remains an exquisite specimen of mediæval architecture. A part of the palace is closed to the public; but is kept ready to be occupied by the queen in case she should visit Edinburgh. It is said, however, that her Majesty is prejudiced against that city and refuses to visit it, because it was there that Prince Albert caught the cold that caused his death.

In the west wing of Holyrood palace are the ancient apartments of state, once occupied by Mary, Queen of Scots. Among other ancient furniture, they are said to contain the bed which was occupied by that unfortunate woman. No wonder that it looks tattered. In the ante-room we looked for the stains caused by the blood of Rizzio, who was brutally murdered in the queen's presence. The floor is, however, very dark; and though some parts are unmistakably darker than others, we are not certain that we discovered the original stains.

In another part of the palace we stood in the great saloon in which, at a later date, "Prince Charlie" gathered the flower of the Scottish nobility; and almost seemed to see the shades of Fergus and Flora Mac Ivor, and the gentle Rose Brawardine stepping through the stately minuets of one hundred and thirty years ago.

A visitor who would derive the greatest measure of enjoyment from a visit to "Auld Reekie" ought to be something of an enthusiast for Scottish history and literature. Sir Walter Scott is the best guide, and "The Heart of Mid-Lothian" the best guide-book. We were shown the house popularly called "Davie Dean's Cottage," which may possibly have been in the mind of the author when he wrote that exquisite tale. Thence we passed by the Holyrood Sanctuary, which was until recently, a refuge for insolvent debtors, to the Canongate Tolbooth, and thence to the site of the ancient prison, "The Heart of Mid-Lothian," which is now indicated only by a heart of stone, set into the pavement. We saw the house of John Knox, and the stone, bearing his initials, which is said to mark his grave in the open area of Parliament square. In the Parliament House we saw the statues of Forbes, Melville, Dundas, Cockburn, and other great expounders of the law, with hosts of living judges and barristers, looking as though they too were statues, just stepped down from their pedestals. In the library we were shown the original "Solemn League and Covenant;" and immediately afterwards were permitted to examine the autograph manuscript of "Waverley"—two documents as far apart in every respect as could well be imagined; and yet each of them would be declared by different persons to be "the chief glory of Scotland."

Of course, we visited the Castle, which was once regarded as the principal fortress of Great Britain. It is still strong, and its artillery might easily lay the city in ashes. The garrison is said to consist of about thirteen hundred men, among whom several companies of Highlanders make the most picturesque appearance. We were shown the crown and other regalia of Scotland, which were once hidden in the mysterious box that so greatly excited our curiosity when we first read "Scottish Chiefs." We also entered the little room—less than nine feet in length—in which Queen Mary gave birth to James I, the king under whom England and Scotland were finally united; and looked out of the window from which when an infant he was let down in a basket, to escape from the enemies who sought his life. The Scotch, it will be remembered, object to the historical statement, that Scotland was united to England under this king. "Hech, sirs!" said an aged Scotchman, "it was just the ither way. England was united to Scotland. The English fetched our king and made him their ain."

We spent some delightful hours in the "National Museum," an immense collection of antiquities, beginning with pre-historic times and reaching down almost to the present day. It is so perfectly arranged that the practised eye may read almost at a glance, the whole history of human art. For the benefit of those who take a special interest in the subject, we may say, that it is peculiarly rich in objects illustrating what is known as the "Bronze period." The curator—evidently an eccentric personage—objected to our pronunciation of the word *celt*—a term applied to the small stone axes found both in Europe and Americ. "Ye maunna call a celt a *kelt*," he said, "till ye call a cistern a *kistern*. They do it in London, but it will nae do in Edinbro'."

We would weary the reader if we were to attempt to mention even the most celebrated of the historic relics contained in this vast collection. The most precious is probably a stone tablet, nine feet in length, recording the completion of the great wall erected in Britain by the Roman Emperor Antoninus Pius, A. D. 141.

As comparatively few visitors take interest in things of this kind, a number of relics have been preserved which are highly appreciated by the crowd, but which the genuine antiquarian would like to pitch out of doors. Among these is the stool which Jennie Geddes is said to have hurled at the head of the dean of Edinburgh when he attempted to read the Liturgy in the church of St. Giles, with fragments from the parish at Dunkeld which for a similar reason was torn down by the indignant congregation; all of which is related in the ancient ballad, beginning:

"Hech! sic a parish—a parish—a parish—
Hech! sic a parish as little Dunkel';
They hae stickit the minister, drowned the precentor,
Dung down the steeple, and drucken the bell."

More on this subject hereafter.

Family Reading.

A GERMAN TRUST SONG.

Just as God leads me, I would go;
I would not ask to choose my way;
Content with what He will bestow,
Assured He will not let me stray.
So as He leads, my path I make,
And step by step I gladly take,
A child in Him confiding.

Just as God leads, I am content:
I rest me calmly in His hands;
That which He has decreed and sent,
That which His will for me commands,
I would that He would all fulfil;
That I should do His gracious will
In living or in dying.

Just as God leads, I will resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His council would I yet fulfil:
That which His love ordained as right,
Before He brought me to the light,
My all to Him resigning.

Just as God leads me, I abide,
In faith, in hope, in suffering true;
His strength is ever by my side—
Can aught my hold on Him undo?
I hold me firm in patience, knowing
That God my life is still bestowing—
The best in kindness sending.

Just as God leads, I onward go;
Oft amid thorns and briars seen,
God does not yet His guidance show—
But in the end it shall be seen
How, by a loving Father's will,
Faithful and true, He leads me still.
Lampertus, 1625.

For The Messenger.

PAY WITHOUT CEASING.

You think one little letter has been omitted? Not at all, not at all. We are quite aware of a certain well known injunction of Apostolical authority which the heading of this article does very much resemble in sound and appearance, and we should have been quite able to quote it correctly had it been our purpose to quote it at all, in which case we should have employed the appropriate marks of quotation, which you will observe have been omitted. We trust we do no irreverence to the Apostle's words; for there is, after all, not such a world-wide difference between "*praying* without ceasing" and *paying* without ceasing, is there? Christian people sometimes complain of the endless demands made of them for collections and contributions of one kind or other; "'tis a continual begging," they say, "nothing but money, money!" We feel positive that if the Apostle could know the conditition of the Christian Church in the Nineteenth Century, he would have no hesitation in stamping the heading of this article with his Apostolical authority, and would not quarrel at all with us about the omission of that little r which converts *praying* into *paying*, do you think he would? At all events, what we have written we have written: let it stand: and let us go on now to say something about the *Christian Law of Benevolence.*

Everybody of course knows something about the *Jewish* law of Benevolence. Every Jew was obliged to pay one-tenth of his annual income for the support of Religion. All the tithe of the land, whether of the seed of the land, or the fruit of the tree or the flock or the herd, was the Lord's: "it is holy unto the Lord." The exact amount of the revenue raised in this way we have no means of ascertaining, but it evidently must have been very large. And a large revenue was needed: for every intelligent reader of the Bible knows that when the Children of Israel went out of Egypt, God chose the Tribe of Levi to be His ministers of religion, to whom, in the Wilderness and ever afterward, was committed the whole care and charge of God's house and all that concerned it. Every one knows, too, that when the settlement was made in Canaan, the land was divided amongst the eleven other tribes; the tribe of Levi got no portion in the land. The Lord said Levi should have "no inheritance in the land, nor any part among them: I am thy part and thine inheritance among the Children of Israel." Was not that a little hard? That all the other tribes were to have a possession, and good farms, and vineyards, and orchards, and milk and honey, and Levi should have none? No, it was not hard: for the Lord said He would be the inheritance of Levi, and the man who has God for his inheritance need surely fear no want. Levi could have no farm: Levi could follow no plough: Levi could pursue no secular calling at all: he must give himself exclusively to the affairs of religion, and the Lord promised to take care of him and his.

But, let us see now what provision the Lord made for these Levites. There were a great many of them. When the tribe was first set apart there were twenty two thousand, and afterward, in the time of David, about forty thousand of them: and if they were to till no land nor follow any secular calling at all, surely they would all soon die or degenerate into beggars unless some large and liberal provision were made for them. The way the Lord chose to care for them was, as is well known, briefly this: He required of the other eleven tribes, all of whom were possessed of real estate, to contribute every year the tenth part of all the produce of the soil and the herd for the support of the Levites. And this was the Jewish law of benevolence.

Did you ever ask yourself *what, now, has become of this Jewish law of benevolence in the Christian economy?* Has it been entirely repealed and forever abrogated? Is it still in force? Or, what relation does it sustain to the *Christian* law of benevolence?

When we come to examine the subject in the light of the New Testament we seem at first to be at a loss. We find no direction ever given by our Lord on the subject of tithes. He did not explicitly command the disciples, nor did the disciples command their followers to contribute one-tenth of their annual income for the support of religion. From this apparent silence of the New Testament Scripture on the subject three possible inferences may be drawn, which we shall very briefly notice.

1. It may be thought that the law of tithes is *entirely abrogated.* It may be supposed that, since our Lord has not laid down any rule or law commanding His followers to give a certain portion of their means for religious purposes, He did not expect His followers to contribute anything at all! There are, perhaps, here and there in the world, some few benighted so-called Christians, who seem to have drawn some such conclusion from our Lord's failure to enact a definite law of benevolence: and all we can say to them is, may the Lord have mercy on them!

2. A second inference has been drawn from our Lord's seeming silence on this matter: to the effect, namely, that the old Jewish law of paying one-tenth *is still in force*, and should be obeyed by all Christians. It is true, it is said, the Lord did not expressly *command* His disciples to pay tithes, but neither did He expressly forbid their doing so. His followers were all Jews, and in the habit of paying tithes, and if He did not wish this law continued in His Church, it would have been very easy for Him to annul it by some explicit declaration; but that since He has not done so, the legitimate inference is that it is still in force.

It need hardly be said that very few Christians are of this opinion or belief, nor that very few ever give even one-hundredth of their annual income for the support of religion. Perhaps it is not necessary for the Christian Church to have at its disposal the one-tenth of the annual income of its membership; for we are by no means certain that use could be found for such an immense revenue. Perhaps also it would not be *well* for the Church to have such an annual income: for no one can tell what dangers might come with it. We should begin to get rich too fast. We should have too fine Church buildings. The salaries of our preachers would be so large as to afford a standing temptation to incompetent and unworthy men; for one of the greatest safeguards of the purity of the sacred office is the general meagreness of the support of those who fill it. Give us the tithes once, and we should at once be involved in a sea of troubles. We get along badly enough on the hundredths: we should fare still worse on the tenths, perhaps.

3. There is, however, a third inference to be drawn from our Lord's failure to enact a specific law on the subject of the tithes, and it may be stated thus: The Law of Tithes, as this prevailed among the Jews, is, indeed, along with all other legal and ceremonial enactments, *formally* abrogated and repealed: but the substance and spirit of that law is continued in the Christian system, and exists to this day, theoretically at least, in the Saviour's repeated demand *for the consecration of* ALL *possessions* to His service and for His cause. To the Jew the Lord said one-tenth shall be holy, one-tenth shall be Mine. To the Christian Christ says, all thy possessions shall be Mine. This principle was expressly and often enjoined by our Lord; was practised by the Disciples and early Christians to the very letter, and is implied in the very relation in which the Christian dispensation stands to the Jewish as being the fulfilment of it.

In Old Testament times God chose certain things, places, times and persons as holy. The children of Israel He chose out of all the nations, and He called them holy. He had chosen one day out of the seven, and He called that holy. He chose one-tenth of the Jews' possessions, and He called that holy. He chose Jerusalem as the seat of worship, and He called that holy.

But when our Lord came there was a great change. The Jews ceased to be the peculiarly holy people of God: for Christ had come to make all nations holy, so that there is now "neither Jew nor Greek, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all." The law of the peculiar holiness of one people was expanded into the law of the holiness of all peoples.

God had originally chosen one day out of seven as holy. When our Lord came, He seemed to the Jews to hold loose views on Sabbath observance: and St. Paul at different places goes very far in asserting the abrogation of the Jewish Sabbath in the Christian system: but *for why?* Not because the seventh day had become less holy, but *because the whole seven* had become holy unto the Lord. The ancient Jewish law of the holiness of one day in the week was now expanded into the law of the holiness of all time.

God had chosen Jerusalem as an holy city: but when Christ came what did He say to the Samaritan woman, when she wished to discuss with Him the relative holiness of the two disputed places of worship? "Woman, believe Me, the hour cometh when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father: but the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth." Jerusalem had ceased to be a holy place, for the reason that all places were henceforth and forever holy unto the Lord.

Similarly, whereas in the ancient time God had said one-tenth of His people's possessions should be holy unto the Lord, when Christ came He taught that all possessions of His followers should be consecrated to His service and cause.

The true and faithful follower of the Master must, therefore, regard himself as belonging so entirely to the Lord, that all his time, all his talents, all his body, and all his soul belong to God and His Christ: and why should not all his money, too? Holiness unto the Lord, we are told, shall in the latter day be written on the very bells of the horses: why should we not have "Holiness unto the Lord" put up over the desk and the counter and in some prominent place in the work-shop? That this is the true Christian law of benevolence, admits of no doubt. It was of the Saviour's own enactment: His first disciples, forsaking all to follow Him, conformed to it: as also did the early Christians, as we see in the Book of Acts, selling all their possessions and laying down the money at the Disciples' feet.

What then! Are we expected to sell all we have and bring the money and lay it down at the preachers' feet? Are we to starve ourselves and our families, and bring all our income and lock it up in the iron chest in the Church? Not necessarily, either. Have you never read where it says, "Whether ye eat or whether ye drink, or whatsoever ye do, do all to the glory of God?" All property should be considered as consecrated to God's service: but, then, a man does not serve God only in the Church, and to give money to the Church is not the only way of spending money in God's service. Money spent in feeding, clothing and educating children, in keeping yourself decently clothed and housed: money spent for the maintenance of schools and civil institutions, nay, even for an occasional pleasure trip and rational amusement, is just as well for the honor and glory of God as though given to put a new roof on the sanctuary. Some one once said well, "Eight hours for work, eight hours for sleep, and eight hours for God:" but some one else said better, "Eight hours for work, eight hours for play, eight hours for sleep, *and all for God!*"

The Lord has, therefore, a legitimate claim upon all our possessions: and so far as benevolence to the Church is concerned, there can be no limit set to it for any Christian person. As he must "pray without ceasing," for that all time is holy unto the Lord, so also must he pay without ceasing, for that all money is holy unto the Lord. The only limit is the Church's need. As our Lord said to the owner of the ass—"*the Lord hath need of him,*" so is it with this matter of money. So long as the Lord hath need of our means, so long must we give: and as it seems likely the Lord, through His Church, will ever have such need, it becomes every truly Christian person to *pay without ceasing.*

MARTYN.

A FULL CUP.

When the saintly Payson was dying he exclaimed, "I long to hand a full cup of happiness to every human being." This was the language of a heart thoroughly purged of all selfish affections, and filled with the spirit of that love which led our adorable Jesus to give His life for human redemption. If every Christian would go out daily among men, filled with such longing for human happiness, what marvellous changes would soon be wrought in human society! The selfish element would be eliminated from the dealings of the Christian business man. Not justice merely, but benevolence would enter into his every act of trade. The same spirit would rule his home and church life. He would become an incarnation of good-will toward all, and would so preach the gospel by his deeds that man would see his good works and glorify his Heavenly Father. The spirit of Payson is worthy of every man's imitation. Happy he who can truthfully say, "I long to hand a full cup of happiness to every human being."—*Zion's Herald.*

THE STOPPED CLOCKS.

The clocks were stopped at the banquet hour.

It was at the fete given by the Earl of Leicester to Queen Elizabeth.

The splendor of that reception has seldom if ever been equaled in English history.

The fete was a series of magnificent banquets and diversions. There were tilts and tournaments; the park was peopled with actors who represented nymphs, gods and goddesses, and who were prepared to offer some new surprise to the queen whenever she appeared. There was continuous minstrelsy; ten oxen were slaughtered every morning, and many hogsheads of wine were consumed daily.

The fete lasted seventeen days.

The queen, amid such pageants as these, did not like to be reminded of change, evanescence, death.

So the clocks were stopped at the banquet hour.

But time passed on.

The astrals went out in the halls at last, and the actors threw off the masks of Sylvanus, Pomona, Bacchus and Apollo.

The seventeen days' fete was ended, faded, and gone.

Time went on.

The queen grew old and withered. One day she lay down on cushions to die. Attendants stood near in awe awaiting her wish and to do her bidding.

She is said to have desired one thing—one thing only:

"Time!"

But time went on.—*American Messenger.*

A MOTHER'S CARE.

I do not think that I could bear
My daily weight of woman's care,
If it were not for this:
That Jesus seemeth always near,
Unseen, but whispering in my ear
Some tender word of love and cheer,
To fill my soul with bliss!

There are so many trivial cares
That no one knows and no one shares,
Too small for me to tell—
Things e'en my husband cannot see,
Nor his dear love uplift from me,
Each hour's unnamed perplexity
That mothers know so well:

The failure of some household scheme,
The ending of some pleasant dream,
Deep hidden in my breast;
The weariness of children's noise,
The yearning for that subtle poise
That turneth duty into joys,
And giveth inner rest.

These secret things, however small,
Are known to Jesus, each and all,
And this thought brings me peace.
I do not need to say one word,
He knows what thought my heart hath stirred,
And by divine caress my Lord
Makes all its throbbings cease.

And then upon His loving breast,
My weary head is laid at rest,
In speechless ecstacy!
Until it seemeth all in vain
That care, fatigue, or mortal pain
Should hope to drive me forth again
From such felicity!

—*Presbyterian.*

WHERE THE ANGELS LINGERED.

A little girl with tangled locks peeping from under a calico hood, clad in a dress of chintz, loitered behind as the great dusty crowd moved out of the gates of Mt. Adna the other day, after they had scattered their flowers and done honor to the dead. Dreamily she gazed after them, her eyes filled with a far away look of tenderness, until the last one had disappeared and the rattle of the drums had died away. Then she turned and, vaguely scanned the mounds that rose about her, clutching still tighter the fading bunch of dande lions and grass that her chubby hand held. An old man came by and gently patted her curly head as he spoke her name, but she only shrank back still further, and when he told a passing stranger that the little one's father was one who died on shipboard and was buried at sea, there was only a tear-drop in the child's eye to tell that she heard or knew the story.

When they were gone she moved on further to a neglected lot, and kneeling down she piled up a mound of earth, whispering as she patted it down and smoothed it with her chubby hand, "This won't be so awfully big as the others, but maybe it will be big enough so that God will see it and think that papa is buried here." Carefully she trimmed the sides with the grass she plucked, murmuring: "And maybe it will grow so that it will be like the rest in two or three years, and then maybe papa will some time come back and"—but she paused as though it suddenly dawned upon her mind that he rested beneath the waves, and the tear-drops that sprung to her eyes moistened the little bunch of dandelions that she planted among the grasses on the mound she had reared. When the sexton passed that way at night, as he went to close the gates, he found the little one fast asleep, with her head pillowed on the mound.—*Sandusky Register.*

A GOOD EXPERIENCE.

God knows me better than I know myself. He knows my gifts and powers, my failings and my weaknesses, what I can do and not do. So I desire to be led; to follow Him, and I am quite sure that He has enabled me to do a great deal more in ways which seem to me almost a waste in life, in advancing His kingdom, than I could have done in any other way. I am sure of that. Intellectually I am weak; in scholarship nothing; in a thousand things a baby. He knows this, and so He has led me, and greatly blessed me, who am nobody, to be some use to my Church and fellow-men. How kind, how good, how compassionate art Thou, O God! O, my Father, keep me humble! Help me to have respect to my fellow-men, to recognize these several gifts as from Thee. Deliver me from the diabolical sins of malice, envy, or jealousy, and give me hearty joy in my brother's good, in his work, in his gifts and talents, and may I truly be glad in his superiority to myself, if God be glorified. Root out all weak vanity, all devilish pride, all that is abhorrent to the mind of Christ. God hear my prayer. Grant me the wondrous joy of humility, which is seeing Thee as all in all.—*Dr. Norman McLeod's Diary.*

Useful Hints and Recipes.

To Clean Waste pipes.—Dissolve four or five pounds of washing soda in boiling water, and throw down the kitchen sink. It will prevent the pipes stopping up with grease. Do this every few weeks.

Beware.—Beware of salves, beware of plasters, beware of eye-waters, beware of hair-dyes, beware of washes for refining the skin, beware of toilet powders, and be careful in the use of scented soaps. Why? Salves make and keep the skin sore, plasters prevent wounds from healing, eye-waters do often more injury than good, most hair-dyes produce sore eyes, beautifying washes are often poisonous, ditto toilet powders, while scented soaps are usually too sharp by the free alkali they contain.—*Practical American.*

Riddance of Vermin and Insects.—A French journal states that chloride of lime scattered about where rats and mice frequent will cause them to desert the spot. A solution of it brushed over plants will effectually protect them from insects. If scattered over ground infested with grubs, it will free it from them entirely. Bunches of cotton or tow smeared with a mixture of chloride of lime and hog's lard, and tied about in different parts of a tree, will guard it against the attacks of insects, slugs, grubs, etc., and drive away those already in possession.

How To Iron.—Every housekeeper should have a high seat like an office chair on a pivot to turn easily, and with a small heater for the irons, which stands on the end of the table, and costs a dollar, can do a large ironing without rising, and without the fearful ache of tired feet and back. A shirt board is almost a necessity. This should be covered with at least two thicknesses of blanket, and have the ironing-sheet also double, smoothly pinned over it, so that it cannot slip. Keep wax tied up in a rag to rub the irons. The polish of collars and bosoms done up at large laundries, is given by means of a polishing-iron and by dint of much rubbing. It may be done by any good laundress, but it takes much time, and is fearfully hard on the linen. Spermaceti added in small quantities to the starch, gives a pretty gloss. We insert this recipe: Melt together with a gentle heat, one ounce white wax and two ounces spermaceti; prepare in the usual way a sufficient quantity of starch for a dozen bosoms; put into it a piece of this enamel the size of a hazel nut. This gives a beautiful polish.

Miscellaneous.

TREASURE-SHIPS.

O beautiful, stately ships,
Ye come from over the seas,
With every sail full spread
To the glad, rejoicing breeze!
Ye come from the dusky East,
Ye come from the golden West,
As birds that out of the far blue sky
Fly each to its sheltered nest.

All spoils of the earth ye bring;
From the isles of far Cathay,
From the fabled shores of the Orient,
And realms more rich than they.
The prisoned light of a thousand gems,
The gleam of the virgin gold,
Lustre of silver, and sheen of pearl,
Shut up in the narrow hold.

Shawls from the looms of Ispahan;
Ivory white as milk;
Shimmer of satin and rare brocade,
And fold upon fold of silk;
Gauzes that India's maidens wear;
Spices, and rare perfumes;
Fruits that hold in their honeyed cups
The wealth of the summer blooms.

The blood of a thousand vines;
The cotton's drifted snow;
The fragrant heart of the precious woods
That deep in the tropics grow!
The strength of the giant hills;
The might of the iron ore;
The golden corn, and the yellow wheat,
From earth's broad threshing-floor!

Yet, O ye beautiful ships!
The ship that comes not back,
With flying pennant and sweeping sail,
Over yon shining track—
The ship that with all its freight went down
Under the deep, salt sea,
The one that never may come to land,
Is worth far more than ye!

Who can reckon its precious stores,
Or measure the "might have been"?
Who can tell what is held for us—
The ship that will ne'er come in?
Oh, richer than all the barques that fly
Like birds from east to west,
Is the one that never to mortal eye
Returns from its silent quest!

—*Julia C. R. Dorr, in Congregationalist.*

THE VATICAN LIBRARY.

Little or nothing remains to be discovered in the Vatican Library. I speak of first rate discoveries. Marini, Mai, De Rossi, Corvisieri, the Germans of the "Corpus Inscriptionum Latinarum," have explored every inlet of that ocean, and the results of their investigations are tolerably well known to the public. Single documents of great value *may still be found, especially in miscellaneous* MSS., but the bulk of the literary or scientific treasures of the Vatican library are no more a mystery to those who have free access to it. The great drawback is that the number of those who have this free access is sadly small. The general public cannot consult any book or codex unless they state in their written demand to the librarian its number, its title, its author, etc. Such being the case, and the rule being strictly enforced, the library is of no use. How can any one ask for a book or MS, and know its number, its title, and its whereabouts, without a catalogue? . . . Leo XIII., whose boundless generosity, prudent firmness, and love for science cannot be praised enough, took the affair into consideration from the first day of his election to the pontifical chair. He began by reorganizing the staff of officials, the well known *scriptores bibliothecæ;* he secured the assistance of eminent scholars, sometimes in spite of their youth, thus breaking with senseless traditions; he improved the time-table for visitors, giving four hours in succession every day; and now he has won the applause of the scientific world by appointing a committee for the publication of catalogues. To make the state of things quite perfect, two more improvements are needed. The first is to provide a better reading-room. The poor students are now obliged to sit and freeze in the vestibule, the only outlet for the daily tide of commonplace tourists. The noise sometimes is fearful—shutting of doors, ringing of keys, and loud conversation—while currents of chilly air carry away the papers. I need say nothing of the shabby writing accommodation. I suppose the inkstands date from Sixtus V., and the green cloth from some of his predecessors.

The second improvement would be to diminish the number of holidays, which are perhaps four days out of every ten, taking the yearly average.

As regards the archives and their wonders, every one is acquainted with the tremendous laws, political or religious, which prevented the profane from even looking at the threshold of their prison-house. The major excommunication was engraved on their triple iron door. The number of those to whom the archives have been opened during the present century does not exceed six or seven. No one expects, of course, that free access should be given to the archives at once. I am not aware of the existence of a catalogue, and, unless a catalogue is made or found, some restrictions must be enforced, unless unique and immensely valuable documents are to be handed over to the first comer. Leo XIII. has appointed a committee to provide for the immediate publication of such documents as may have a general interest from an historical or archæological point of view. The same committee will decide *pro tempore* about the advisability of handing over unpublished documents to those who ask for them. A suitable set of rooms is provided for the palæographers or copyists. A scientific academy, called Accademia di Conferenze Istorico-Giuridiche, whose seat is in the Palazzo Spada, will superintend the official publications from the archives. What are known as the Vatican archives in general are but a portion of the inedited and unknown stock of documents preserved within the precincts of the Pope's palace. There are many such archives, not of the same importance, of course, but still such as would form the pride of any state library of Europe. They ought to be brought together, and the new liberal rules applied to every one of them.—*Athenæum.*

MODERN BRITISH REGICIDES.

During Louis Philippe's reign and the four following years, attempts were made upon the life of Queen Victoria by Oxford in 1840, and by a workman named Francis in 1842; upon the King of Prussia, Frederick William IV., in 1844, and again in 1850; upon the present Emperor of Germany, then military commander of Coblenz in 1849; and upon Isabella, Queen of Spain, in 1852. None of these attempts succeeded. Oxford, who shot at Queen Victoria while she was passing on Constitution Hill, was clearly a lunatic, and was consigned to Bedlam as such. He remained there about twenty-five years, and whilst in confinement showed himself invariably rational, working industriously as a carpenter, and expressing his deep remorse whenever he was questioned about what he termed his "wicked piece of foolery." Oxford is alive still, but he is residing out of England.

Not so Francis, the carpenter, who assaulted the Queen in 1842, and made a large wale on her face. This man died shortly after he had been lodged in St. Luke's, Bethlehem. He was unquestionably mad. Nevertheless, after his offence, Parliament passed a bill enacting that flogging should be inflicted in future upon any one seeking to inflict bodily harm upon the Queen, or to threaten her. It was by virtue of this act that the young fool, O'Connor, who leveled a pistol at the Queen in 1869, was sentenced to be imprisoned for a year, and to receive twenty strokes with a birch. The Queen kindly remitted the whole punishment, and caused the boy to be supplied with funds that he might emigrate to Australia. But within less than a year after he had been shipped off to Southampton, O Connor returned to England, and was found prowling within the precincts of Buckingham Palace at night, evidently with evil intent. This time he was certified to be out of his mind, and was sent to an asylum, where he remained under treatment four years. He is believed now to be in New Zealand.—*Cornhill.*

SWEDEN BY CANDLE-LIGHT.

The Swedish summer is very short, and the year has hardly any spring or autumn. But the summer days are very long, and the sun, after setting, sinks only a few degrees under the horizon, filling the whole space during the night with a mystical luminousness which makes even the pigstye romantic. At midnight you can walk in the garden and read a letter from your mother. And how singular the letter is! Every word in it has a new meaning, and so has every object around you. The street, the houses, the old church, the river, the hills all look so strange, and yet they all look as if you had never before seen their true shape, and never before understood their true meaning. The houses do not press the ground with their weight; they float in the air like pictures. The river does not push its waves forth through a melancholy fall from one pebble to another; it only turns its hands, rapidly but gently, to catch the images of the stars. The trees do not suck and heave and toil for a bit of existence; no, they breathe, they live, they whisper about Paradise. Swedenborg's idea of spiritual bodies was by no means a grotesque notion. It was one of the most natural and most beautiful illusions the human imagination ever gave birth to. It was a genuine child of the Swedish summer night. The clattering and the hammering, and all the noises of the town, are asleep. The splash of the water falling down the cataract in the birchwood is transformed into a sweet melody, whose subdued notes swing in the air, now sounding near to your ear and now echoing far off. But this, as all individual sounds, the chirping of the insects in the trees, the clap of your steps on the rocky path, the crackling of the paper in your hand, are soon hushed by the deep stillness which from the terrace with the lonely lake and the sombre pine forests draws nearer and nearer till it covers all the world with silence. Only one individual sound can be distinguished, one single drip of water falling into a silver basin, one single note struck on the deepest string of an instrument. It is the echo of the first cataract, a hundred miles distant, far off among the mountains. Distance seems here merged into infinity and time into eternity.—*Galaxy.*

THE ORANGE CROP.

Seth French of Jacksonville, Florida, an old and experienced orange grower, gives the following as an estimate of the cost of an orange grove, according to locality: Cost of ten acres of land for a grove, $50 to $100; cost of clearing, $100 to $150; cost of fencing, $50 to $75; cost of breaking, $20 to $25; cost of setting out 500 trees, $200 to $300; cost of care and fertilizing, five years, $500 to $1,000; total cost, $920 to $1,450. In addition to this, the young trees cost, ready for setting out, from 35 to 50 cents each. At the age of 9 or 10 years from the seed the tree begins to produce, the average being about 500 oranges to the tree. For the next two years the increase in production is rapid, being about 1,000 oranges to the tree. There are quite a lot of trees that produce 10,000 oranges, but these are aged, having been planted before the war. Oranges, like apples, have their "off" years, but at 15 years from the seed it is safe to say that the trees will produce on an average 3,000 oranges each. There are 50 trees to one acre, according to Mr. French's figures given above, though it is usual to set out 60, which at 3,000 oranges per tree would give 1,500,000 oranges as the yield of the ten acres. These at one and a half cents apiece as they hang on the tree, the average price this season, would give $22,500 off the ten acres. This estimate, let it be borne in mind, is a low one, for some Floridians are this year realizing $25,000 from six acres. The Florida orange crop this year is much larger than ever before. From such counties as are easily accessible the figures point to a crop of about 440,000 boxes. In Putnam county alone the 1879 yield was nearly 5,000,000 oranges, and next year, with the large number of blooming trees that will come into bearing, the crop will amount to 25,000,000 oranges. It will require a train of ten cars once a day for ninety days to transport the crop of this county.

Selections.

The way to get out of self-love is to love Christ.—*Augustine.*

Life is but short, therefore crosses cannot be long.—*Flavel.*

Love of truth shows itself in discovering and appreciating what is good wherever it may exist.—*Goethe.*

Those who give not till they die, show that they would not then if they could keep it any longer.—*Bishop Hall.*

God hears no more than the heart speaks; and if the heart be dumb, God will certainly be deaf.—*Thomas Brooks.*

Every saint is God's temple, and he who carries his temple about him may go to prayer when he pleases.—*Austin.*

Some there are who gaze intently into the well of truth, but only in hopes of seeing their own image reflected there.

We should manage our fortune as we do our health—enjoy it when good, be patient when it is bad, and never apply violent remedies except in extreme necessity.

Prayer in the morning is the key that opens to us God's mercies and blessings. Prayer in the evening is the key that shuts us up under His protection and safeguard.—*Rutherford.*

The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment. Each hour comes with some little fagot of God's will fastened upon its back.—*F. W. Faber.*

Grief should be
Like joy,—majestic, equable, sedate,
Confirming, cleansing, raising, making free,
Strong to consume small troubles, to command
Great thoughts, grave thoughts, thoughts lasting to the end.
—*Aubrey de Vere.*

You may bind a bird with a soft silken cord, and while he remains still he will not be sensible of his confinement; but as soon as he attempts to fly he will feel the cord that confines him; and the greater his desire and his efforts to escape, the more sensible will he be of his bondage. So the sinner will long be a slave to his sins, and never be aware of it till he rise to go to Christ.—*Payson.*

We know how we feel under a present trouble, but we know not how we might have been without it. Satan is compared to a fowler, and we sometimes are as little upon our guard as a thoughtless bird. The danger is close to us, but we are not aware of it; but as a certain noise affrights the bird, making it take wing, and escape the snare, so the Lord often disappoints the devices of the enemy by sending a seasonable trial to His children, which rouses them, and makes them flee to Him for safety.—*Lutheran and Missionary.*

Science and Art.

RAPID CONSTRUCTION OF A RAILROAD.—The greatest feat in the way of rapid railway making, is said to be that of Sir R. Temple, in the late Afghan campaign. One hundred and thirty miles of railway were constructed in one hundred and one days.

MAKING STEEL.—The best "crucible steel" is made in Sheffield, England, (102 firms being engaged in its production,) from Swedish iron. After being packed with charcoal in air-tight chests, or converting pots, it is subjected for three weeks to a heat just short of the melting point. It is then "blister steel." It is afterwards melted and cast, and again heated and rolled. "Razor steel" contains 1¼ per cent. of carbon; "tool temper steel" 1½ per cent., and "chisel steel" 1 per cent.

A NEW FUEL.—A fuel composed of 91 per cent. of coal dust and 9 per cent. of pitch is being manufactured at Port Richmond, Philadelphia, by a process which bears the name of its inventor, Mr. E. F. Loiseau. The lumps of fuel are egg-shaped and of convenient size, may be ignited without kindling-wood, last as long as ordinary anthracite, and do not produce clinkers. Thirteen tons an hour are now produced; and unless the coal-mine owners refuse to sell the refuse dust used in the manufacture, the new fuel is likely to become a favorite for open grate fires.

THE TOPOPHONE.—Professor Henry Morton, of the Stevens Institute, Hoboken, has invented an instrument to enable sailors in foggy weather to tell from what directions sounds come. The apparatus consists of the following parts: A vertical rod passing through the roof of the deck of the cabin, to the upper end of which is attached a horizontal bar carrying two adjustable resonators. Below there is a pointer set at right angles with the above bar. Rubber tubes pass through the roof of the cabin, and are connected with a pair of ear tubes. A handle attached to the rod serves to turn it any direction. Armed with this instrument, Professor Morton has made various experiments outside of Sandy Hook. It was shown that any one, by simply turning until the least sound was perceived, would bring the pointer to within ten degrees, or less than one point of the true direction. This accuracy was all that was requisite in the practical use of the apparatus. Professor Morton has given a description of the new instrument in his report to the Lighthouse Board, of which he is a member.

Personal.

Mr. Renan, it is said, loves to talk about the simplicity of early Christianity.

Rev. Dr. Samuel Osgood died in New York city on the 14th inst. He was once a Unitarian minister, but afterwards took orders in the Episcopal Church, although he never had a pastoral charge in the latter. He was distinguished as a lecturer, and wrote much for the leading reviews.

Orville Dewey, who early in life as the assistant of Dr. Channing, preached two years in Channing's pulpit and formed an intimacy with him which became lifelong, is still living in Sheffield, Mass., at the age of 86, having reached that year on the 28th of March.

It is stated that Pere Didon, the Dominican, whose sermons recently created a sensation in Paris, has been rusticated by the general of his order, and will be interned in a small monastery of Corbaro, on the island of Corsica, inhabited by a half dozen Italian monks.

The Rev. John Miller, of Princeton, who was dropped from the Presbytery a year or two ago, is to have a new church. Since he was dropped he has been preaching at Stony Brook and Plainsboro, near Princeton, where he has had the use of small church buildings. The new church will be put up at Princeton, almost under the shadow of the Theological Seminary. It will cost a moderate sum of money, be cruciform in shape, and be known as the "Old Church."

Books and Periodicals.

SCHILLER'S COMPLETE WORKS IN ENGLISH. Selected from the best translations, by S. T. Coleridge, E. L. Bulwer, Melish, A. J. W. Morrison, T. Martin, J. Churchill, C. J. Hempel, and others. Edited by Dr. Charles J. Hempel. In two volumes, imperial 8vo.; large, clear and legible type; 1282 pages, with fifty-six full-page illustrations, from the best German artists. Ig. Kohler, 911 Arch St., Phila.

Mr. Kohler deserves the thanks of the public for the handsome edition of Schiller he has just published in the English language. Of the gifted author, whose works have thus been placed within the reach of many, it is needless to speak. He was a born poet, and neither the attempts of his parents to give other direction to his thoughts, nor the stern mandates of the Duke of Wurtemberg, could repress his genius. In 1777, at the early age of eighteen, he wrote "The Robbers," which, in after years, he characterized as "a monster for which there was fortunately no original," but which showed such extraordinary power, that he soon became known all over Europe, and from that time on to the day of his death in 1805, his star was always in the ascendant. It shines now in the galaxy of the world's poets and historians, and it will continue to shine long after many others that may flash out in the sky, shall have gone out in darkness.

A reviewer of Schiller will be led almost instinctively to compare him with Goethe, whose many-sided mind placed him at the head of German poets, and then the eminently subjective mind of the former, which gave the coloring of individuality to all his representations, may place him below the latter; but Schiller's strong faith in ideal excellence, and his deep, earnest sympathy with human joy and sorrow, have given him an influence over the common heart of mankind not possessed by his more gifted rival. It has been said, that Schiller differed from Goethe, as Byron differed from Shakspeare, in that the one was characterized by intense feeling, and the other by endless variety. But Goethe had not the genius of Shakspeare, while Schiller, with less passion, had far greater wealth of thought, and far higher moral endowments than Byron.

Schiller's prose writings are as remarkable as his poems. In 1791 he brought out his "History of the Thirty Years' War," which Carlyle pronounced the best historical work of which Germany could boast. The writings of such a man could not be confined to the vernacular of the author. They have been translated into other tongues by men of rare ability. "Wallenstein," for instance, considered by some as superior to Goethe's Faust, has been put into English, the first part by James Churchill, and the second and third parts by Coleridge, who is thought to have given the most admirable and perfect translation of which our language can boast.

The plan of the work before us is eclectic, that is, the best translation of the different parts of the author's works have been selected, so that we have the talents of many scholars utilized and brought together. Dr. Hempel, the editor, has performed his duty well. He gives a most satisfactory sketch of Schiller's life, and many well-digested notes that throw light upon the history of the man and the varied productions of his pen.

The volumes before us reflect credit upon the publisher. They contain the complete works of Schiller. The paper is good, the illustrations fine, and the binding neat, and all at a cost which we regard as very low. We subjoin the price list:

Edition on good white paper.—In 1 volume, cloth, extra, gilt back and gold centre, $4.50; in 2 volumes, cloth, extra, gilt back and gold centre, $5.50; in 1 volume, half morocco, $5.50; in 1 volume, full sheep, $5.50. Fine edition on toned paper,—in 2 volumes, cloth, extra, gilt back and gold centre, $7.00; in 2 volumes, cloth, extra, gilt back and gold centre and gilt edges, $8.00; in 2 volumes, half morocco, plain, $7.50; in 2 volumes, half morocco, super extra, gilt back, gold centre and marble edges, $9.00; in 2 volumes, half morocco, super extra, gilt back, gold centre and gilt edges, $10.00; in 2 volumes, full morocco, super extra, gilt back, gold centre and gilt edges, $18.00; in 1 volume, full morocco, super extra, gilt back, gold centre and gilt edges, $10.00; in 2 volumes, full sheep, marble edges, $8.00.

THE STANDARD SERIES. Class A., 8, No. 11, Apr. 13th. On Self culture, by John Stuart Blackie, Professor of Greek in the University of Edinburgh. (Printed without abridgement). Price 10 cents. New York, I. K. Funk & Co., Publishers, Nos. 10 & 12 Dey Street.

THE STANDARD SERIES. Class A. 9, No. 20, April 20th, 1880. Ruskin's Letters to Workmen and Laborers. Fors Clavigera. Parts I. and II. (Printed without abridgement). Price 15 cents, New York, I. K. Funk & Co., Publishers, 10 & 12 Dey St.

THE CONTEMPORARY REVIEW, April, 1880. The Armenian Question, by an Eastern Statesman: Professor Max Müller and Mr. Mill on Liberty, by James T. Mackenzie; The Genealogies Between Adam and the Deluge, a Biblical study, by Francois Lenormant; Personal Property, Debt, and Interest, by Francis W. Newman; The Relations of Living Beings to One Another, by Professor Mivart; The Society of the Future, by the Rev. M. Kauffmann; A Spring Carol, by Alfred Austin; Metternich, by Dr. Karl Hillebrand; The History of Rent in England, by J. E. Thorold Rogers; The Outlook in Europe, by Scrutator; also White Wings, a yachting romance, chapters XXVI. to XXVIII., by William Black, from *Cornhill Magazine.* Price 20 cents. New York, George Munro, Publisher, 17 to 27 Vandewater St.

THE NINETEENTH CENTURY, April, 1880. The Docility of an "Imperial" Parliament, by the Right Hon. Robert Lowe; The Common sense of Home Rule, I. a reply, by E. D. J. Wilson, II. a rejoinder, by Justin McCarthy; The Deep Sea and its Contents, by Dr. W. B. Carpenter, F. R. S.; Agnosticism and Women, by Mrs. Lathbury; A Nonconformist's View of the Election, by the Rev. J. Guinness Rogers; Days in the Woods, by the Right Hon. the Earl of Dunraven; British Interests in the East, by M. E. Grant Duff; The Present Crisis at Guy's Hospital, by Margaret Lonsdale; Native Armies of India, by Lieut.-General Sir John Adye; Religion, Achaian and Semetic, by the Right Hon. W. E. Gladstone; Imperialism and Socialism, by Frederick Seebohm; also Sunrise, a story of these times, by William Black, chapters I. to V. Price 20 cents. New York, George Munro, Publisher, 17 to 27 Vandewater St.

SCRIBNER for May is full of interesting material on subjects of general or timely interest.

In addition to the book notices, Literary Criticism is represented by Mr. E. C. Stedman's study of Edgar A. Poe, and accompanying this paper, as a frontispiece of the volume, is a large and striking portrait of Poe, from a photograph on wood of a daguerreotype taken a year or two before the death of the poet, in 1849. Art Criticism is represented by a paper on "The Young Painters of America," the first of three by Mr. Wm. C Brownell. Modern Progress is represented by the second of Mr. Theo. L. De Vinne's papers on "The Growth of Wood cut Printing. History is attractively represented by a continuation of Schuyler's "Peter the Great," and Principal Grant's first paper of a series on "The Dominion of Canada."

Out-of-door Life is recorded in Burrough's "Notes of a Walker," in which he replies to criticisms on his recent enumeration of some inaccuracies of American poets in dealing with nature, and also in adventure.

Timely topics are represented by a paper on "Economic Defects in Christian Missions," which will cause discussion at the May missionary meetings; by a paper on "Congress and International Copyright," by Mr. E. L. Didier; and by "The New York Seventh," apropos of the occupation of the new armory.

Fiction is represented by Mrs. Burnett's "Louisiana," here concluded; by Mr. Cable's "Grandissimes," and by Mrs. Rebecca Harding Davis's short story, "Walhalla."

The poetry is by Clarence Cook, Celia Thaxter, and Juliet C. Marsh.

The departments include papers by Dr. Holland; Bric à-Brac, etc.

The English edition of SCRIBNER'S MAGAZINE, which is steadily increasing from month to month, now amounts to 11,000 copies.

THE FORTNIGHTLY REVIEW, April, 1880. Goethe's Farbenlehre, by Professor Tyndall; The Austrian Counter Revolution in the Balkans, by Arthur J. Evans; The Fruits of Territorialism, by Rev. F. Barham Zincke; The Marbles of Ægina by Walter H. Pater; Bagehot as an Economist, by Robert Giffen; The Irish Small Farmer, by Standish O'Grady; Literature and the Manual Arts, by Sidney Colvin; Home and Foreign Affairs; also The Trumpet-Major, by Thomas Hardy, chapters XI. to XIV. from *Good Words.* Price 20 cents. New York, George Munro, Publisher, 17 to Vandewater St.

THE BIBLIOTHECA SACRA. Edited by Edwards A. Park, with the co-operation of George E. Day, Archibald Duff, Jr., and D. W. Simon. Vol. XXXVII., April, 1880. Contents of No. CXLVI: A Study in Biblical Biography, by Rev. Geo. F. Herrick, D. D., one of the committee for revising the Scriptures in Turkish; The Duration of Future Punishment, by Rev. Ezra P. Gould, Professor in Newton Theological Seminary; Music, a language, by Rev. Thomas Hill, D. D., LL.D., formerly President of Harvard College; Pascal, the thinker, by Professor Jacob Cooper, LL.D., Rutgers College, New Brunswick, N. J.; Do the Scriptures Prohibit the Use of Alcoholic Beverages? by Rev. A. B. Rich, D. D., West Lebanon, N. H; Hartmann's Philosophy of the Unconscious, by Rev. Charles F. Thwing, Cambridge, Mass.; Bernard of Clairvaux as a Preacher, from the German of Dr. A. Brömel, Superintendent of the Duchy of Lunenberg, by Professor H. E. Jacobs, D. D., Pennsylvania College, Gettysburg, Pa.; The Sabbath, the change of observance from the seventh to the Lord's day, by Rev. William De Loss Love, South Hadley, Mass. Notices of Recent Publications. Andover, Published by W. F. Draper; London, Trübner & Co.

LITTELL'S LIVING AGE.—The numbers of *The Living Age* for the weeks ending April 17th and 24th respectively, contain the following articles: Hamerton's "Life of Turner," *Edinburgh;* Charles Waterton, *London Quarterly;* Sham Admiration in Literature, and Days in the Woods, *Nineteenth Century;* The Marbles of Ægina, *Fortnightly;* Among French Friends in Burgundy, *Fraser;* The British Peerage, *Temple Bar;* The Civil Code of the Jews, and Chinese Progress and Russian Diplomacy in Central Asia, *Pall Mall;* Hindoo Powers of Memory, *Athenæum;* A Tidal Problem, *Nature;* with instalments of "Adam and Eve." "The Crookit Meg," and "Verena Fontaine's Rebellion," and the usual amount of poetry.

As a New Volume began with the number for April, this is a good time to subscribe.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with *The Living Age* for a year, including the extra numbers of the latter, both postpaid. Littell & Co., Boston, are the publishers.

The Messenger.

REV. P. S. DAVIS. D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D., Rev. C. U. HEILMAN, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, APRIL 28, 1880.

THE PEACE MEASURE AND THE PEACE OFFERING.

Great importance attaches to the present concerted movement in the Church in making an offering to the Lord for the measure of success which has thus far crowned the Peace Measure. The unanimous agreement of the Peace Commission, the spirit which actuated its members, and the manner in which they sent forth their conclusions to the Church, all served to inspire the hope that the peace long desired and prayed for had indeed come. The Church cannot forget the importance attached to the Peace Commission, the solemn election of its members, and the prayers offered in private and public for the success of their meeting. It meant, if it meant anything, that the Church would be satisfied with the conclusion there reached, and when it was announced that they had reached a unanimous conclusion there was a feeling of joy throughout the Church. Then came the suggestion that a thanksgiving-offering should be made; it came spontaneously, everybody, it seems, thought of it, and the Board of the General Synod only responded to the general desire when they issued their Circular, designating how and when the offering should be made.

The Church has thus solemnly committed itself to this endorsement of the Commission's conclusion. We mean that it has solemnly declared its satisfaction with what has been done, and that it considers the work deserving of a thanksgiving offering. It now comes to make that offering. The manner in which the people respond to the challenge may be taken, therefore, as an expression of the estimate they place upon the blessing of peace.

This offering has reference to the past and the future. On the one hand it is a testimony of gratitude for what has already been reached towards the establishment of peace, and on the other hand it will serve also as a means for securing what yet remains to be done. Every act of gratitude is of this character. It satisfies a want in our nature, it is a return for benefits already received; and then it also prepares for still other benefits in the future—a progress from grace to grace.

In regard to the first, no one will question that a great blessing has already been vouchsafed to the Church in the result of the deliberations of the Peace Commission. Representing as they did the different opinions prevailing in the opposing parties in the Church, their harmonious conclusion cannot well but be acceptable to all. Their basis is certainly one upon which all can cordially stand, and from which future measures, so far as they are called for, can be carried forward without jarring or discord. The main question may be regarded as finally settled. The doctrinal basis is offered as final. The only questions that remain open for further adjustment relate to the Cultus and Government of the Church. There is every reason to believe that the differences on these questions can be satisfactorily adjusted. All that is required is a conciliatory spirit, a spirit that will be willing to make sacrifices, to yield to all reasonable demands. That spirit prevailed in the Commission, and we believe it will characterize those to whom the work in the future will be intrusted. So far as the past is concerned, then, it appears that there is sufficient reason for a hearty thanksgiving-offering.

But this thanksgiving will exert a favorable influence also in preparing the Church for the full establishment of peace in the future. It will do this in different ways. It will aid in rendering the Church worthy of the blessing of peace. Gratitude for one blessing prepares for the reception of another. Peace is a blessing from the Lord. "Peace be unto you," "My peace give I unto you; not as the world gives give I unto you." If this is acknowledged then it follows that the blessing of peace will descend upon the Church just in the measure it is prepared for it. It will also solemnly commit the Church to the Peace Measure. We mean this, of course, in the proper sense. It might be said that peace must be free, that it should not be forced upon the Church. But if the Church here is the subject as well as the object, we see no harm but a good in such constraint. The Church has long felt that the continuance of strife was accomplishing no good, that it was an evil. The Peace Commission has decided that there is no valid cause for continuing the strife. It is a proper self-coercion, therefore, for the Church to say, we will have peace. This it will say in the offering which is about to be laid upon the altar of the Lord. It will be an eloquent testimony accompanying the prayers that have been offered for peace.

Some, indeed, may have doubts in regard to the final establishment of peace. They may be disposed to wait and see the issue before they commit themselves finally and fully to it. But besides the good evidence we already have that there will be a successful issue of the Peace measure, one condition for securing such issue is to have faith in the measure, and such faith will be strengthened by the offering that is to be made.

The thank-offering, then, may be regarded as a measure of our gratitude for what we have already received, and of our faith for what is yet to come. Let it be looked upon in this light and the challenge will come home in a very earnest and solemn way to every member of the Church. With all our protestations of our desire for peace let us not convict ourselves of a want of real sincerity and deep earnestness, by failing to express our gratitude for the blessing when God has, in goodness, sent it to us. The time has now come to test our love for peace. Ingratitude may turn the Lord from us just when He is waiting to lead us into the full and final blessing.

BEACONSFIELD'S SUNDAY VISIT TO THE QUEEN.

That the "much-defeated" premier of England should pay an official visit to Her Majesty in the present state of affairs is not remarkable, but why the Lord's day should be chosen for the interview is not so easily explained. We are used to reading of such things in France and other countries where Romanism on the one hand and infidelity on the other rule the religious life of the nation, but why this should be done in conservative Protestant England, will seem strange to many. It is easy to see that exigencies may arise in the affairs of nations as well as in those of communities and individuals requiring prompt action—cases of public calamity in which the ox has fallen into the pit; but there seems to be nothing in the case before us to justify such a deliberate robbing of the Lord of the time He has sanctified unto Himself.

We have never been a stickler for such a construction as the old blue laws of Connecticut put upon the fourth commandment. We believe that our Lord lifted it out of the Pharisaic notion, and made it a day of sanctified enjoyment and Christian activity, but we are certain that there is danger of perverting this to the injury of those whom the Sabbath is intended to benefit.

The opening of the gates to otherwise innocent and elevating amusements on the Lord's day, for instance, has an apparent argument in the fact that it is the least of two evils. It is, certainly, better for people to go to art galleries than to beer gardens; but whoever reads history aright, will see that when this barrier is taken away a flood of iniquity is sure to pour in. Facts show this beyond dispute. The British nation cannot afford to disregard the law of God, and the influence of such palpable infractions will flow down upon the people, and help to sap the foundations of society.

OUR SOUTHERN TRIP.

On Saturday, the 20th of March, about noon, we reached Newton, N. C., where we were cordially received and hospitably entertained by the Rev. John A. Foil and family, whose home also became our headquarters during our stay in this section of country. Newton is fifty miles west of Salisbury, and is reached by the Western North Carolina Railroad, which at present extends from Salisbury to Ashville, about seventy miles west of Newton. It has, for some time, been struggling with financial difficulties and was allowed to get somewhat out of repair. All this, however, will, it is confidently expected, soon be remedied.

The State has had a large controlling interest in this road, and a considerable portion of its debt also was created by loans made on its credit and advanced for the building of the road. During our stay in North Carolina, its Legislature was in special session, called for the specific purpose of selling the State's interest in this road. It found an acceptable purchaser in a party from New York, represented by a person of the name of Best. By the terms of sale, the State is relieved of its debt created on account of the road, and guarantees were also received, that the road shall be put in complete order and extended at an early day, from Ashville to two important points, one southwest and the other northwest of the intervening mountains, Chattanooga and Knoxville, Tennessee, if our memory serves us, being the points named.

The purchasers were to take possession of the road on the 1st of April, and if the terms of the contract are faithfully complied with, as is confidently expected, the road will become one of the most important in the State. Besides furnishing a grand outlet to the southwest, it passes through a section of country, not only rich in minerals, but also in agricultural products; and the mountain scenery, along the western portion of it, is described as among the grandest in the United States. The people of the State are in ecstacies over their relief from the burden of taxation thus obtained, whilst those immediately along the line of the road, are full of expectation also, as to the beneficial results to be realized by them from the road under its new masters and management.

Newton is the county seat of Catawba county. It contains about six hundred inhabitants, most of whom are distinguished for their intelligence and thrift. The county is one of the best agricultural districts in the State. All the modern improvements in agricultural implements are brought into requisition, and the results are to be seen in various directions. Wheat and corn are the principal crops. Nowhere else did we meet with such breadths of the former, wearing also the most promising appearance. A fine field is here opened for emigration to farmers from the North, and all such would be most heartily welcomed by the present population. The land is excellent for farming purposes and can be had at reasonable prices.

Newton is the seat of Catawba College, an institution carried forward under the auspices of the North Carolina Classis. It was founded in 1853, and has been the means of affording an excellent education to many of the prominent citizens of the State. The location at the southwestern end of the town is a very eligible one. It has on it, at present, a college building and a house for the President. The former is built of brick, and is sixty-five by thirty feet, two stories high. Workmen are at present engaged in putting up alongside of it, a centre building, thirty-eight by ninety feet, three stories high. When the full design shall be carried out by the erection of another wing resembling the first building, the whole will make a very fine appearance.

The College has at present three professors, two of whom, Rev. J. C. Clapp and John A. Foil, are ministers of the Reformed Church, who also preach to congregations on Sunday. The number of students at present is fifty-five, to which a considerable addition is expected to be made, when increased facilities shall be afforded for their accommodation in the new building. A provision in the charter of the institution prohibits, under heavy penalties, the sale of intoxicating liquors as a beverage, within two miles of the buildings. It would be well were our Northern literary institutions to have a similar provision in their charters. It would secure to their immediate vicinity, as it does perpetually to the town of Newton, freedom from the curse of intemperance, growing out of the sale of intoxicating liquors. The College needs an endowment. It has, however, no debt, and the money required for the erection of the centre building now under way, is being collected by Prof. J. C. Clapp, the President of the institution.

Rev. Jeremiah Ingold, whose acquaintance we formed when he was a student at Mercersburg, in the early history of the institutions of the Church at that place, resides at Hickory, a new town on the railroad, nine miles west of Newton. With him we spent the first Wednesday night, with the preceding afternoon and following morning, after we reached Newton, and also at his earnest invitation, preached in his church to a respectable extemporized audience. Though a new town, Hickory already has about one thousand inhabitants and shows a considerable degree of thrift. By a special vote of the citizens, the sale of intoxicating liquors as a beverage, is prohibited within the limits of the borough, embracing an area of two miles square, a fact speaking well for the moral sense of the people.

The borough is not without its educational facilities. The citizens, however, desire to have them greatly increased. One person of wealth among them offers, free of cost, eighteen acres of excellent land within the borough limits, to any party who will erect suitable buildings on it for a Female College, and establish and carry forward such an institution in them. The offer is certainly a very good one to any person of means, who may wish to embark in such an enterprise. There is every probability also of securing, under efficient management, a sufficient patronage to sustain it.

S. R. F.

THE CATECHISM.

It has become the fashion, in certain loose quarters, to make a great noise over what is called the procrustean bed of Church confessions, as if they were simply intended to hedge in the "sects" which they represent, and prevent any advance or development beyond their partisan lines.

Two things should be considered in reply to such assumption: First, If a denomination has a special mission to fulfil in the Church catholic, it should be able to hold a common faith, and to express it in a doctrinal formulary; and, Second, it should be understood, that a confession or symbol cannot, or should not be to Protestantism what the "infallible" pope is to Romanism, and that Protestants owe absolute allegiance only to the inspired Word of God. So the Heidelberg Catechism is not an infallible presentation of Divine truth, but it does present, in true order and in detail, so much of the teachings of God's Word as is necessary for a solid foundation of Christian doctrine, and a guide in all future research in the Divine oracles. The Catechism, if thoroughly studied and memorized, instead of making men narrow-minded and sectarian, would show them so much of the Catholic nature of Christianity, that they would become enlarged in their views and more and more freed from sectarian prejudice.

Of course, a doctrinal symbol may be of such character as to make those who are instructed in it bigots, instead of good Catholic Christians. But who would say this of our Heidelberg Catechism? It makes not the slightest reference to opposing creeds, except the Roman Catholic, and seeks only to elevate the standard of gospel truth, unadulterated by the corrupt traditions of an apostate Church. And yet, even in reference to Romanism, our Catechism is far more positive than negative: so much so, that all its anti-Romish polemics might be left out entirely, without affecting the doctrine, unity and completeness of the Catechism as a summary of the gospel. It is truly Reformed, because purely and exclusively Christian, and œcumenical and Catholic, as fully as may be possible, perhaps, in a world of imperfection. The Church, which it represents, is in a large measure of the same disposition and character, liberal and charitable, claiming as her rightful property all things whatsoever that are pure and good, wherever found.

In a former article, we maintained that this Catechism of our Church should not only be read by and explained to our catechumens, but that it should also be memorized by them. We reiterate the sentiment. Does a minister desire attentive and interested hearers—such whose understanding and attention will act upon his own mind in such a way as to incite to study and research in the great truths of the gospel? Then let him see to it that his people have the Catechism not only in their houses (and, perhaps, buried in a heap of scraps), but that they have it also lodged deep in their minds and hearts. Of course, every good Reformed minister refers frequently to the Catechism in his preaching and pastoral work; and if he have any hearers before him who he knows have committed the Catechism to memory, he instinctively directs his remarks in their direction, and they in turn are fired up with interest in the subject presented. They help the preacher to preach; for they listen as no others do, and receive the most benefit from the sermon. They are in sympathy with the preacher, and they rejoice in the new and increased light which has fallen on the formulated truths which they had learned by heart.

That there can be a contrary sentiment on this subject may be true, but if so, then as strange as it is true. We expect to say something more about it. K.

DEATH OF REV. THOMAS CREIGH, D. D.

Rev. Dr. Creigh, known to so many of our ministers as the venerable pastor of the Presbyterian Church at Mercersburg, died of congestion of the lungs, on Wednesday night, the 21st inst., in the seventy-third year of his age. During the forenoon of that day, he attended the session of the Sunday-School Convention of the Mercersburg Classis, held in the Reformed Church in that place. At 10 o'clock, he retired in his usual health, but in less than two hours, his long and useful life was brought to a close.

Notes and Quotes.

A note from a pastor says, Somerset Classis is alive on the subject of Missions. Conferences are being held in every charge, and will be continued until every congregation is reached. Auxiliary societies are being organized in the congregations where advisable, and the awakening will be made as general as possible.

The following we find going the rounds, and quote it because the truth it states will hold good in any church: "It is not merely a matter of theory, but of actual fact, of which repeated examples could be mentioned, that when a parish, at the instance of the vestry, or otherwise, restricts its gifts for missions, or other diocesan or general objects, because of economy or poverty, with a view of increasing home resources, it always fails."

We call especial attention to the note of the Treasurer of the Board of Foreign Missions, published this week in connection with his acknowledgment of monies received. The appeal is urgent, and there is no reason why the amount necessary to pay for the buildings purchased at Tokio, should not be raised without delay. The Sunday-School children can do it, and feel all the better prepared for what seems to be their regular work of supporting the Orphans' Homes. Will parents, pastors and teachers try to enlist the activity of the young in the matter?

CHEERING.

We received the following cheering letter just as we were going to press, and take something else out of the form to give it publicity.

LANCASTER, April 24th, 1880.

Editors of Reformed Church Messenger.

Gentlemen:—The undersigned desire to acknowledge the receipt of a responsible obligation for five thousand dollars ($5000), and interest on same, payable semi-annually from January 1st, 1880, as an addition to the "Permanent Endowment Fund" of the Theological Seminary of the Reformed Church in the U. S. The gift came from a member of the Board of Trustees of said institution, and the Treasurer is allowed to give publicity to the matter only because "it may induce others to continue the good work."

JOHN B. ROTH, *Treas.*

Communications.

DEPARTMENT OF MISSIONS.

BY THE SUPERINTENDENT.

Missions in Kansas.

The Rev. J. G. Shoemaker, our missionary at Emporia, Kansas, has just returned from his collecting tour among his old friends and parishioners in Pennsylvania. He says that he visited the Hummelstown congregation in Dauphin county, the Aaronsburg, Rebersburg, Centre Hall, Boalsburg, Bellefonte and Nittany Valley charges, in Centre county, and his old charge in Clarion county, in all of which he was most kindly received and encouraged in his work, receiving in cash and subscription for the new church at Emporia nearly *one thousand dollars*. This, with what can be raised in the congregation at Emporia and among the citizens of the place, will assure the erection of the much-needed new church, and place the mission on a permanent foundation. He further reports that his good wife, during his absence in the East, discovered a colony of Pennsylvanians, mostly from East Pennsylvania, some twenty miles from Emporia, who are anxious to have a Reformed congregation established among them. He expects to visit them at the earliest opportunity, and then report facts as he finds them. The field he finds is growing on his hands, and he believes that if the good Lord blesses him with continued health and strength, and the Church furnishes him with the means to make the necessary explorations, he may do a good work out there in that goodly land.

At the recent meeting of the Executive Committee at Lancaster, Bro. Shoemaker was authorized to make such explorations as he refers to in his report, to visit places where Reformed people from the East have settled, to organize them into congregations, and to *prepare the way for the location of additional* missionaries, as they are needed. This he thinks he can do with good effect and without injury to the mission, now that it has been fairly started in what promises to be a successful career. The friends of missions everywhere in the Church, no doubt, will pray that he may have health and strength, as well as grace, to 'carry forward the good work to which he has devoted himself. The Church, as a matter of course, will furnish him with the means to make the necessary explorations.

His beginning at Emporia, though humble, we may hope and pray, is destined, with the divine blessing, to result in a large increase. Upon his arrival on the ground, he found it difficult not only to secure a place in which to preach, but also a house in which to live. After some searching, he found protection under the roof of a one-story house, in which there were only two rooms, one of which was occupied as a bed-room for four beds, and the other as a sitting-room, a kitchen, a study, and a room for the reception of visitors. So it goes with ministers, as well as people, in new countries, where everybody is just making a start. By and by, and before very long, we hope to hear that our good missionary has not only a church for divine services, but also a comfortable house to live in.

As brother Shoemaker expects to look after our scattered flocks in Kansas, we suggest that our ministerial brethren write to him from time to time, informing him where their members, emigrating from the East, have located, with their names and post-office addresses. Such information will be useful to him in his trips, and the letters will receive proper attention at his hands.

We cannot close this notice of a good work in Kansas without congratulating our brethren in Centre county and elsewhere for their generous liberality in responding to the appeal of our missionary for help in building the new church. It speaks for itself without the necessity of our multiplying words. It is a good example to other churches which will not be without its influence. It is an evidence to us that the interest in missions among our people is growing, and that they will not turn a deaf ear to their claims when fairly presented and pressed upon their hearts and consciences.

Johnstown Mission.

As already reported, the Rev. W. H. Bates has been serving the Johnstown mission for the last year in connection with his charge in Somerset county without any appropriation from the Board. It has been growing on his hands; and at the recent meeting of the Missionary Council, he was appointed its missionary for the future with an appropriation from the Board. He will, therefore, resign his charge and devote all his time hereafter to the mission at Johnstown and some other points in the neighborhood. By his activity and energy he has already gathered together a respectable congregation of some fifty or sixty members, with the prospect of increasing that number, after the new church, which is at present going up, is completed and open for worship.

Ministers' Offerings.

We were much pleased to read an article in the MESSENGER, two weeks ago, from one of the brethren in Iowa, proposing that ministers should present their thank-offerings for missions as something separate from those of the people. Whether this is done with the names attached, or simply as coming from nameless pastors, we regard the suggestion as proper and right. As the circular issued by the General Board invites ministers, as well as officers, members and children to give, no doubt the leaders of the flocks will heed the request; but there seems to be some propriety in letting it be known to our people, that we, as ministers, are in earnest in this movement, and that we give as well as ask others to give. Let us, then, have a Ministers' Missionary Fund, showing our hard-working missionaries in the field, that we sympathize with them in their trials. The example may be expected to arrest attention and to encourage a more generous giving among the members of the Church.

A Missionary Monthly.

The matter of publishing a missionary paper, to serve as a vehicle for conveying missionary information to our people, as well as to increase their interest in the good work of missions, has frequently engaged the thoughts of the Executive Council; but the way did not seem open to engage in such a project until at its last meeting, when preparatory steps were taken in that direction. The officers of the Board were accordingly instructed to get out such a missionary paper during this period of rejoicing and thanksgiving for the prospects of peace and good feeling in the churches. We cannot, as yet, give the details of this movement, but we hope before long to be able to announce in this department that the Church in the East is to have such a missionary organ or intelligencer.

Missionary Items.

The Rev. W. F. Lichliter has received a call to St. Luke's Mission, at Lancaster. It is earnestly hoped that he will accept of the call.

The request of the Allegheny Classis to establish a mission at New Castle was referred by the Council to the Board of Missions of the Pittsburgh Synod for its approval.

The Rev. E. H. Dieffenbacher, of Wyoming, directs the attention of the Board to the importance of more laborers in the Peninsula, including the State of Delaware and the Eastern shore of Maryland. He refers to the city of Wilmington, a city with 40,000 inhabitants, having doubled its population within the last ten years, as a place deserving the attention of the Board. Bro. D., like some others of our missionaries, has done a good deal of work beyond his own missionary field at Wyoming. Had not his means been so limited, he might have done more, which is with him a matter of regret.

The Rev. Dr. F. W. Kremer, Treasurer of Ursinus Union, sends to the Treasurer of the Board at Harrisburg $14.65 as a gift to Rev. G. Macchtersheimer, of Walla Walla, Oregon, from the Rev. M. Peters, of Hamburg, Berks county, who had read of his needy condition in the *Reformed Messenger*.

The Rev. J. H. Krüger withdraws from the mission at Napa, California, with the view of removing to the East. The Rev. W. Buchren, of the Presbyterian Church, but originally of the Reformed, has consented to become his successor.

The Rev. J. Fuendeling, of San Francisco, requests the Board to send a suitable person to take charge of one of the two congregations of which he has charge at present. The request will be granted.

The Rev. F. K. Levan, missionary at Wilkesbarre, confirmed twenty-four catechumens on Palm Sunday and received fourteen by certificate. The Easter communion was the largest by far since he has been in that field, or, as an elder put it: Es gehen gar schrecklich viel zum abendmahl. He has been preaching for some time at Nanticoke, where he has taken the preliminary steps to organize a congregation, and confirmed seven catechumens.

OUR THANK-OFFERING PROJECT.

In view of the controversy in our Church having arrived at a peaceful conclusion, it has been suggested to make the year A. D. 1880 memorable in her history by means of a thank-offering. This, considering the deliverance from the threatening danger of a separation in our communion, is certainly worthy of a prayerful consideration on the part of both clergy and laity. Blessed be God for having put it into the hearts of the brethren to regard the peace of our Church of paramount importance, and drop the controversy of which everybody was tired.

And now that we rejoice in the peace of our Reformed Church, let the past be the past, and let us make the above-named occasion a happy epoch in her history by way of enlargement and general activity in doing good. As money is needed to carry on our missionary work, let us see what can be done. According to the statistical summary in our Western Church almanac, there are 710 ministers in our Church, among whom the writer of this article is one. Now suppose that, as the controversy was mainly led and kept up by the clergy, they also lead off in the matter of giving thanks by way of benevolent contributions.

Your humble servant, brethren, never took an active part in this controversy; neither does he blame any that did, believing, as he does, that it will result in good finally. He never received a remunerative salary during his thirty years' ministry; is getting a very small one now, and pays his house rent out of it; has not one cent to spend ostentatiously, and is withal getting old, and very little or nothing to fall back upon should a dark day come upon him. Yet from the motive of gratitude to God our Saviour and Deliverer of our Church from the past danger, he proposes to his brethren in the ministry, that each one give five dollars to missions as a thank-offering.

Some of my brethren, under more favorable circumstances, may not be disposed to stop at this small sum; very well," then, let them give according to their means and the promptings of their gratitude.

Providing now every minister should give but five dollars, that would already make the sum of $3,550. Then, if the spirit of holy emulation should pass over to and pervade the entire membership of our Church, there being 147,788 communicant members and 90,393 non-communicant members; if each one should contribute but one dollar, this would make $238,181. Add to this the contributions of the ministry, and it will make $241,731.

Seeing, then, what may be done if clergy and laity emulate each other in the cause of our Church, will not my brethren in the ministry respond favorably to the above proposition? Will not some of our elders take up the pen and propose like action to the laity, and thus go to work at once with a will, and by so doing accomplish a work which will give our Church a new start in holy enterprise, and thereby make glad the hearts of thousands who are famishing for want of the bread of life.

But if, on the other hand, our Church should allow the present opportunity to pass by unimproved, she may, in the overruling Providence of the Great Head, be called upon to pass through a more fiery ordeal than she has yet passed, in order to purify her from her sinful apathy. "*He that knoweth to do good and doeth it not, to him it is sin.*"

PLAIN MAN.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The anniversary of the Missionary Society of the First Reformed church, Reading, Rev. H. Mosser, pastor, was held April 11th, 1880. The report one year ago showed members who contributed monthly 130. This year there is an increase of 52. Last year the amount contributed by this Society was $258.00; this year $377.05.

Last year, in the month of March, the Board of Foreign Missions held a special service in this church, immediately after which Rev. A. Gring started for Japan. That event made an impression. A teacher of the Sunday School conceived the thought of asking the scholars to contribute monthly for the foreign missionary's support. He organized his class accordingly. That feeling spread until 125 scholars have enrolled themselves. Other classes are thinking of laboring for this object. The class which commenced the work contributed during the year $18.40. We are grateful that the blessed Father has awakened so many hearts to labor in this sphere. May many others be similarly moved.

From the *Spirit of Berks* we learn that a large number of ladies and gentlemen, principally residing in the Lebanon Valley, paid a visit to the Rev. D. B. Albright, at the Orphans' Home, Womelsdorf, on the 58th anniversary of his birth. The time spent at the Home was enjoyed by every one, and must have been gratifying to Mr Albright, who has faithfully performed his duties as Superintendent for over eleven years. The Home at present contains fifty-four orphans from different States, all of whom are well cared for in every respect. The house and grounds have been greatly improved. The fruits from the large orchards more than supply the wants of the institution and are a source of profit.

THE POTOMAC SYNOD.

Rev. Charles G. Fisher has resigned the Winchester charge to accept an appointment as assistant to his father in the Business Department of the Reformed Church Publication Board. His correspondents will please address him at 907 Arch St. It is almost unnecessary to add that this appointment was made to give Dr. Fisher some respite from the cares that have long rested upon him.

PITTSBURGH SYNOD.

A member of St. John's congregation, Armstrong Co., Pa., has sent us a well-written account of a donation party given to Rev. G. A. Whitmore, pastor. The surprise was very complete, and many of the young brother's wants were anticipated. The donors were, doubtless, well rewarded for their liberality, as it is, as a general thing, "more blessed to give than to receive."

ANNUAL MEETINGS OF THE CLASSES.

SYNODS OF THE UNITED STATES, POTOMAC AND PITTSBURGH.

Places and Time of Meeting.

East Pennsylvania Classis: Plainfield Church, Northampton Co., Pa., Tuesday, May 4th, at 2 o'clock, P. M.

New Classis to be organized: Salem's Reformed Church, Allentown, Pa., Tuesday, May 4th, 2 P. M.

Virginia Classis: Zion's Church, Shenandoah Co., Va., Thursday, May 13th, 7.30 P.M.

East Susquehanna Classis: Georgetown, Northumberland Co., Pa., Wednesday, May 19th, 7.30 P. M.

West Susquehanna Classis: Rebersburg, Centre Co., Pa., Wednesday, May 19th, 7.30 P. M.

Mercersburg Classis: McConnellstown, Huntingdon Co., Pa., Wednesday, May 19th, 7.30 P. M.

Allegheny Classis: Butler, Pa., Wednesday, May 19th, 7.30 P. M.

Lebanon Classis: Jonestown, Lebanon Co., Pa., Thursday, May 20th, 7 30 P. M.

Lancaster Classis: Quarryville, Lancaster Co., Pa., Thursday, May 20th, 7.30 P. M.

Zion's Classis: Littlestown, Adams Co., Pa., Thursday, May 20th, 7.30 P. M.

Maryland Classis: Funkstown, Washington Co., Md., Thursday, May 20th, 7.30 P. M.

San Francisco Classis: St. John's Church, San Francisco, Cal., Thursday, May 20th, 7.30 P. M.

St. Paul's Classis: Zion's Church, Dutch Hill, Crawford Co., Pa., Thursday, May 20th, 2 P. M.

Goshenhoppen Classis: Limerick, Montgomery Co., Pa., Friday, May 21st, 2 P. M..

Westmoreland Classis: Latrobe, Westmoreland Co., Pa., Friday, May 21st, 7.30 P. M.

Somerset Classis: Beam's Church, Somerset Co., Pa., Wednesday, June 2d, 7.30 P. M.

North Carolina Classis: Brick Church, Guilford Co., N. C., Thursday, June 3d, 10 A. M.

Clarion Classis: Troutville, Clearfield Co., Pa., Thursday, June 3d, 7 30 P. M.

Philadelphia Classis: East Vincent, Chester Co., Pa., Friday, June 4th, 7.30 P. M.

Tohickon Classis: Indian Creek, Montgomery Co., Pa., Friday, June 11th, 7.30 P. M.

Portland, Oregon, Classis: Portland, Oregon, Thursday, July 8th, 7.30, P. M.

D.

NOTICE.

The Board of Visitors of the Theological Seminary will convene in annual sessions in the College building, at Lancaster, on Tuesday, the 11th of May, 1880, at 7.30 P. M.

A. H. KREMER,
Pres. of the Board,

Members.

A. H. Kremer, Theo. Appel, S. R. Fisher, C. H. Leinbach, S. G. Wagner, C. F. McCauley, E. R. Eschbach, Jos. H. Apple, W. R. H. Deatrich, J. O. Miller, Thos. C. Porter, John M. Titzel.

SEMINARY COMMENCEMENT.

The Commencement of the Theological Seminary, Lancaster, will be celebrated in the College Chapel on Thursday, May 13th, at 7.30 P. M.

The graduating class numbers *six*.

Examinations before the Board of Visitors will be held on Wednesday and Thursday.

E. V. GERHART,
Pres. of Faculty.

Married.

On the 13th day of April, by Rev. D. N. Dittmar, Mr. Geo. Stuft to Mrs. Barbara Croyle, all of Bedford Co., Pa.

Obituaries.

DIED.—In Linglestown, Dauphin Co., Pa., on the 2d day of April, 1880, Mrs. Christiana Hicks, aged 63 years, 7 months and 10 days.

Her notice to quit these mortal shores was short, but the messenger found her ready for an exchange of worlds. She was an ornament to the Reformed church in the particular congregation of which she was a member. She sought and found comfort and direction from the word of God, making it her daily companion. Richly endowed by nature with a gentle and amiable disposition, she had, in addition to this, also the endowment of God's Spirit, under whose genial influence her character was largely adorned with the attractiveness of heavenly grace. In her demise a noble spirit has left this world to appear before God, in a robe made white in the blood of the Lamb, to whom be all the praise for deliverance for ever. Amen.

PASTOR.

DIED.—In West Providence Township, Bedford Co., Pa., on the 6th of April, John Richey, aged 68 years.

Deceased had suffered from cancer for about twenty years. The last few years of his life its ravages were especially painful, completely destroying one of his eyes. On 31st of March he was attacked with pleurisy, from which he suffered intensely till death relieved him. Having only recently become his pastor, we had not that acquaintance with Brother Richey, which would warrant us in reviewing his life. He was a communicant member of the Reformed church at Everett. During our intercourse with him, we found him always the same quiet, patient sufferer, and the repeated visits at his bedside during the last days of his affliction, convinced us, that he was prepared to meet his God. He was laid to rest in the cemetery at Everett on the morning of the 8th inst. "Man goeth to his long home, and the mourners go about the streets."

DIED.—In Everett, Pa., on the 14th of April, Cora Josephine, daughter of Emelius and Lucy Hoffmeier, aged 7 years, 7 months and 11 days.

A bright, lovely, little girl, one of Christ's covenant children. A faithful little member of the catechetical class, and of the Reformed Sunday-school at Everett. Like a tender rose-bud plucked by the hand of death, and borne from our midst to await the resurrection day. The hearts of fond parents experience a bitter grief at the sore strokes of God's providence, which removes such precious treasures from their home on earth. The pastor's heart aches too, when he has to commit to the tomb the bodies of the dear children of the Church. But our Father in heaven had need of her above, and bids us be still and know that He is God.

On Friday afternoon the little body was conveyed to the church, where the funeral service was conducted. The large number of people present, the tears, and the sweetly solemn songs, testified to the deep interest and sympathy felt by all. But better still, we there, and at the grave, heard the voice of the Lord Jesus saying, "Weep not, she is not dead, but sleepeth."

"Asleep in Jesus, blessed sleep
From which none ever wake to weep."

D. H. L.

Acknowledgments.

FOREIGN MISSIONS.

Received at Harrisburg, Pa., viz.—

Children of Paradise chg, Christmas offering, Michael Hay, Treas, Rev C U Heilman, pastor,	$26 00
Elder H. Leonard, Basil. O, received by him from a certain person as "Conscience money,"	10 00
Rev W A Haas, Treas, W Susq Classis, viz: Centre Hall, 5.90; Boalsburg, 7.00; Selinsgrove, 15.00,	27 90
Virginia Classis Aid Society, Ref Ch, Mifflinburg, Pa, pastor, A C Whitmer,	30 00
Mrs G W Williard, Tiffin, O, 10.00; Miss Sallie A Hivling, Xenia, O, 10.00,	20 00
Shrewsbury chg, York Co, Pa, pastor, Rev Daniel Gring,	36 00
Third Ref Ch, Baltimore, Md, J Dehoff, Treas, pastor, C Clever, two payments,	55 00
Rev H W Hoffmeier, Bedford, per Elder Seibert, Harrisburg,	1 00
S Sch, Ref ch, Lovettsville, Va, pastor, H St John Rinker,	7 00
Rev D Van Horne, D D, Race St, Philada, ch, 20.00; S Sch, 10.00,	30 00
S Sch Ref (Stone) ch. Northampton Co, Pa, pastor, H H W Hibshman,	10 00
Sec Ref Ch, Reading, Pa, pastor, Dr Mc Cauley, Rev H Mosser, Treas, Leb Classis, Peace offering,	70 00
S Sch, Ref ch, Shippensburg, Pa, pastor, D W Ebbert,	5 41
Berthie and Irene Bentz, Lizzie Hynicker, and Grace Reinohl, children in St John's Ref S Sch, pastor, Rev Dr Johnston, first contribution towards purchasing Reformed mission house in Tokio, Japan,	1 30
H A Forney, Treas, Bd Sys Ben, North Carolina Classis,	1 70
Jordan Union S Sch, Whitehall, Pa, pastor, W R Hofford,	4 45
Pastor T W Hoffmeier, Middletown, Md, L Alexander, Treas, Ref ch, 23.00; St Paul's Missionary Society, Ref ch, Middletown, Mrs C G Rudy, Treas, 10.00,	33 00
Zion's chg, Blaine, Pa, pastor, S Linderman,	12 00

Received Harrisburg, Pa., April 21st, 1880, of Rev. S. R. Fisher, D. D., check for $18.58, on City National Bank of Philadelphia, for contributions to Foreign Missions, viz.—

Whitemarsh S Sch, (Receipted to for Hon H C Hoover, Treas, Phila Classis),	$ 3 58
A B Bowen, Everett, Pa,	5 00
Rev Dr S R Fisher's own donation,	10 00
	$18 58

The Treasurer also acknowledges the receipt on 2d of April, 1880, from J. J. Brinker, Executor of Sarah J. Brinker, Columbiana Co., Ohio, on account of Legacy left by said deceased, $1227.27, less $3.00 on Bank charges for collection, nett $1224.27. This amount by direction of the testatrix to be permanently invested, and the annual interest thereof only to be appropriated to Foreign Missions in Japan.

The Treasurer, in behalf of the Board, also earnestly requests every pastor and every Sunday-school Superintendent in the Reformed Church to make immediate personal effort to raise without delay as much as possible, and forward the amount to him, that we may be able to pay for the mission house lately ordered to be purchased. Surely the more than one hundred and fifty thousand children and teachers in the Sunday-schools of our Church will take great pleasure in each contributing something to this laudable and important object.

The current collections in the churches will be needed for the current expenses, and salary, etc., of the missions, and dare not be used for any other purpose. The money required to pay for and to keep in repair, as well the ground rent or tax on the mission house, should be raised by special collection and subscriptions in cash.

Rudolph F. Kelker, Treas. For. Miss.
Harrisburg, Pa., April 21st, 1880.

HOME MISSIONS.—GENERAL SYNOD.

Received from a friend in Wisconsin,	$1 50

CHAS SANTEE, Treas.

HOME MISSIONS.

Rec'd per Rev Wm M Deatrick, Treas, from St Clairsville, chg, $5.00; Bedford cong, 24.90; Pleasant Hill cong, 23.75,	$ 53 65
Marion Ch, com col, 4.92; St Clairsville chg, 30.00; Greencastle, chg, 60.00; Middleburg, 5.00; Greenfield, 4.52,	104 44
Rev F W Kremer, D D, from 1st Ref Ch, Leb, 25.00; 1st Ref S Sch, Leb, 50.00,	75 00
Rev Jos H Dubbs, D D, Treas, Lan Classis, from 1st Ref Ch, Lan,	30 00
Rev C S Gerhard, Ref ch, Columbia, Easter collection,	12 78
H A Forney, Treas Board of Systematic Benevolence of N C Classis,	3 25
Rev F Fox, col for mission on Pacific coast,	110 00
do S S Miller, Treas Md Classis, from Mechanicstown chg, 15.00; Evang'l Ref Ch, Frederick, Md, Lenten and Easter offerings, of which 50.00 was subscribed to Rev Fox, 171.73; 1st Ref Ch, Baltimore, 39.00; Middletown Ref Ch, 18 60,	244 33
E J Santee, Esq, Treas, etc, from Miss Louisa Audenried, Phila,	5 00
Rev W H H Snyder, Salem Ref Ch, Harb'g,	15 00
Miss Cassandra, G Rudy, Treas St Paul's Mission Society, Ref ch, Middletown, Md,	20 00
	$678 45

THANK OFFERINGS FOR PEACE.

Rec'd per Rev A C Whitmer, Ref cong, Mifflinburg, col at Easter com,	$ 29 30
Rev S S Miller, Treas, from 3d Ref Ch, Bal,	50 00
do W H H Snyder, Hbg, col at Easter from cong, 55.89; from 2d Dept S Sch, 19.00; 1st Dept Infant Dept S Sch, 40.35,	115 24
Rev Dr Jos H Dubbs, Treas, &c, from Bethany chg,	10 25
Rev A R Bartholomew, from Walmer's cong,	14 00
W. H. SEIBERT, Treas.	$218 79

BENEFICIARY EDUCATION.

Received from Executor of Estate of Sarah J. Brinker, deceased, New Lisbon, Ohio, $777.27, less expenses of collection, $1.95, on account of legacy from said estate, the amount to be invested, and the interest to be used for Education purposes $775.32.

SAML. R. FISHER, Treas.

ORPHANS' HOME, WOMELSDORF, PA.

Rec'd from Freemansburg cong, Rev N Z Snyder,	$ 8 04
S Sch Pottstown, Pa, Rev L K Evans, price of 4 colored Easter eggs presented by one of the scholars to this Home, and sold by the pastor for	3 00
The Ref Hausfreund, money left by the last Will and Testament of Jonas Christman to that paper, and given by it to this Home,	52 50
Millersburg cong, Rev J B Kershner,	6 86
St Jacob's cong, Mahanoy chg, Rev A R Hottenstein,	5 05
Mrs Faus' children, Pine Township,	3 00
Zion's Ref Ch, Lehighton, com col, Rev J H Hartman,	10 50
Rev M Peters, Hamburg,	1 00
Abraham Wagner, (deceased), Robeson Twp, Berks, dedicated by him while still living to this Home by Note,	1000 00
Miss Mary Musselman,	1 00
Charity Box of the Home,	5 73
Great Swamp cong, C Z Weiser, D D,	41 49
Hoopes & Co, Blair Co, Pa, through the kindness of John F Orth agent Reading, 12 tons of Marl	

THE MARKETS.

Philadelphia, April 24th, 1880.

[The prices here given are wholesale.]

FLOUR.—The sales reported comprised about 2,800 barrels, in lots, including some late yesterday on a basis of quotations as follows: Supers, $3@3.50; winter extras, $4@4.75, as to quality; Pennsylvania fair and choice family at $5.50@6; Ohio and Indiana do. at $5.50@6.25, and high grade, do. at $6.30@6.50; Minnesota bakers' extras at $5.25@6; some fancy brands held 12½@25c. higher, without buyers, and winter and spring wheat patents and high grades at $6.50@7.75, as to quality and brand. Rye Flour was dull at $3.37 for good Pennsylvania.

WHEAT.—The sales reported were 20,000 bushels No. 2 red, May, at $1.26¼; 10,000 bushels do. do. at $1.25; 5,000 bushels do. do at $1.25½; 5,000 bushels do., June, at $1.22; 5,000 bushels do. do. at $1.22½; 10,000 bushels do. do. at $1.22½; 5,000 bushels do., July, at $1.11½, and 5,000 bushels do. do. at 1.11½, closing at the ncon Board with $1.30 bid and 1.30¾ asked for car lots spot; $1.29 bid and $1.31¼ asked regular for April; $1.25½ bid and $1.25¾ asked for May; $1.22¼ bid and $1.22¾ asked for June, and $1.11¾ bid and $1.12 asked for July. Stock in elevators, 167,421 bushels.

CORN.—The local market was quiet, but without decided change, with sales of 800 bushels rejected at 50@51c; 2,000 bushels, steamer, track and local elevator, at 50½@51½c.; 800 bushels Delaware yellow, afloat, at 53c., and 800 bushels sail yellow, in grain depot, at 53½c., with sail white, spot, in elevator, quoted at 53c., and do. mixed, (in car lots) at 51½c. Shipments 113,775 bushels. Stock in elevators, 349,340 bushels.

OATS.—We note sales of 1 car choice mixed at 43c.; 2 cars rejected white at 42½c.; 1 car No. 3 do. at 43c.; 2 cars do. do. at 43½c.; 1 car do. do. at 43¾c.; 1 car do. do. at 44c.; 1 car No. 2 white at 45c., and 2 cars do. do. at 45½c., with No. 1 do. quoted at 46@46½c., closing at open Board with 44c. bid and 46c. asked for No. 2 white, April; 42c. bid and 42½c. asked for do., May, and 41c. bid and 41¾c. asked for do., June.

RYE was dull but steadily held at 85c. for prime Pennsylvania.

GROCERIES.—Coffee was in fair demand and firm, with sales of 100 bags ordinary and fully fair Rio at 14@15c.; 120 bags fair Santos at 14½c.; 50 bags ordinary and good Laguayra at 13¾@15½c., and 300 bags fair Maracaibo at 15¾c. Raw sugars were quiet but firm at 7⅞@7¾c. for fair to good refining muscovados. Refined sugars were in fair demand and steady at 9¾c. for cut loaf; 9¾c. for crushed and powdered; 9¼@9⅝c. for granulated, and 9¼@9¾c. for confectioners' A. Molasses was quiet but firm at 37@38c. for 50 test. Rice was dull but steady at 6¼@7¾c. for low grade to fancy Carolina.

PROVISIONS.—We quote Mess Pork at $11@11.25; dry-salted shoulders at 4¼@4½c.; smoked do. at 5@5½c.; pickled bellies, 7@7¾c., as to average; do. shoulders, 5¼@5½c.; loose butchers' Lard, 6¾c.; prime steam do., 7¾c.; city kettle do., 7¾c.; Beef Hams at $17@17.50 as to brand; smoked Hams, 9¼@10½c.; sweet pickled Hams, 7¾@9c. for heavy and light averages; extra India Mess Beef, $19.25@19.50, f. o. b.; and City Family do. at $12.50; City Tallow at 6c.

BUTTER.—We quote creamery extras at 28c.: do. good to choice at 24@27c.; imitation creamery at 23@25c., as to quality: Bradford and York State tubs, new extras, 27c.; do. fair to choice, 20@26c.; Western dairy extras at 24@26c.; do. fair to good at 18@23c.: factory packed, 18@23c., as to quality. Shipping grades, 11@13c. Rolls—Choice, 21@22c.; do. good to prime, 18@20c. Prints—Fancy at 28@33c.: do. firsts at 23@26c.: do. seconds at 18@22c.

EGGS.—The bulk of the business reported was at 10c. for Southern, 10½c. for fresh Western and 11c. for near-by stock, though exceptional sales of the latter in barrels were made as low as 10½c. and 10c. was about all that buyers were disposed to pay for round lots of Western.

CHEESE.—We heard of a few small sales of old York State full creams at 15@15¾c., as to quality; new do. at 14@14½c., and new half skims at 11@12c., as to quality.

LIVE POULTRY was not plenty, but dull and unsettled, with sales of Turkeys reported as low as 9c., though most dealers were quoting 10@11c. as the general rates for both Chickens and Turkeys, according to quality.

HAY AND STRAW.—We quote cut hay at $19@20; prime baled Timothy do. at $19@20; mixed do., $17@18. Rye Straw at $23@24; wheat do. at $12, and oat do. at $12@12.50 ℔ ton.

SEEDS.—Clover was almost wholly nominal in the absence of demand—quoted at 6½@7c., as to quality. Timothy was held at $3 for prime, without reported sales. Flax was dull at $1.60 bid and $1.70 for round lots prime.

FEED continued quiet and prices favored buyers. We note sales of 20 tons winter wheat Bran, to arrive, at $21@21.50; 10 tons fine do., on track, at $21, and 20 tons good and prime do., on track and in store, at $22@22.50.

Youth's Department.

QUESTIONS ANSWERED FROM THE WORD FOR LITTLE CHILDREN.

BY S. J. CONDICT.

[Written for a responsive exercise, the texts being those used in a set of wall cards printed for Sabbath-school rooms.]

1. Little children, early seeking
What to do and where to go,
Is there light to guide their footsteps,
And a pathway plain to show?

ANSWER.—"Thy word is a lamp unto my feet and a light unto my path."

2. Little children know so little
Whom to follow, whom to trust,
Who should lead them, ever faithful,
Strong and willing, wise and just?

ANS.—"Be ye followers of God as dear children."

3. Little children are so careless,
Like the lambs, so full of glee,
Will they listen to the Shepherd
Gently calling, "Follow me?"

ANS.—"My sheep hear My voice, and I know them, and they follow Me."

4. Little children meet with danger,
Tempted oft to go astray,
Tell them how to walk with safety
In the strait and narrow way.

ANS.—"Watch and pray, lest ye enter into temptation."

5. Little children should feel deeply
God, the Father's love, so free.
Where appears that most plainly,
So that every child can see?

ANS.—"Hereby perceive we the love of God, because He laid down His life for us."

6. Little children, oft forgetful,
Are unloving and unkind.
What can sweeten hearts so selfish
With a love that is divine?

ANS.—"If God so loved us, we ought to love one another."

7. Little children will keep doing
Things they know are wrong each day,
Sinning often, tho' so sorry.
Who will take their sins away?

ANS.—"Behold the Lamb of God, which taketh away the sin of the world."

8. Little children must remember
Light and love to each are giv'n.
Looking upward, pressing onward,
Which is their safe way to heav'n?

ANS.—"Looking unto Jesus, the author and finisher of our faith."

CHORUS FOR EACH VERSE.

Such wondrous words! such precious words!
Oh, may we feel their truth and power!
Such gracious words! such glorious words!
Thank God for them in this glad hour!

—*Ex.*

CORREGGIO'S LAST ANGEL.

Bro. Thaddeus was once a brave officer, and served long and honorably in the Venetian army; but growing weary of a soldier's life, he found a happy home on the quiet hearths of Parma. He lived about half a league from the village of Correggio, in a sort of hermitage grotesquely constructed from the ruins of an old Roman camp. Our hermit was widely known, for he united the skill of a physician with the charity of an apostle.

Late one night in the summer of 1534, Bro. Thaddeus heard a loud knocking at his door. In the ringing voice that once cheered his Sclavonic troops on to victory, he cried, "Who is there?"

But when a trembling, childish voice replied, "the son of Antonio Allegri," the hermit hastily rose and opened the door. The child was out of breath, his eyes were full of tears, and those he had shed in his rapid walk had been dried on his cheeks by the midnight wind.

"My father is very sick," sobbed the boy, "and mother begs you to come quickly."

The hermit seized his staff.

"Come, my child! We will throw weariness and sleep to the briars of the road."

As they hurried along the hermit asked Ludovic the cause of his father's illness.

"Ah, brother," said the child in a strange tone for a boy of thirteen years, "my father's disease springs from an ancient trouble—from poverty."

Thaddeus looked at the child, in surprise.

"Yes," persisted Ludovic, "poverty has killed him. You know my father's toil cannot satisfy his hard-hearted creditors. Eight days ago our landlord, that wealthy Jew of Parma, for four crowns father owed him, took away the painting of 'Christ in the Garden of Olives.' Father had worked diligently on it for six months. The same day the collector of the village made him paint portraits of himself and his wife for nothing, pretending we had not paid our taxes."

"Alas!" exclaimed the hermit, "is there no sympathy in this world for genius?"

"Some days after this," continued Ludovic, "the baker refused to trust my mother, and Bonoletta, the milkmaid, would not leave the pint of milk for my two little sisters. Mother wept passionate tears of shame and despair. Then father said, 'If you weep, you will dishearten me, and I cannot work. The Franciscan convent owes me money, and to-morrow I will go to Parma. In the meantime, here are some crumbs of bread I have saved. Share them, and be patient till to-morrow evening.' And he took a piece of bread from the drawer of his easel. He had eaten nothing himself for two days."

"Why did not Antonio come to me?" interrupted Thaddeus.

"My father's heart is larger than his fortune, and he would blush to beg a glass of water from his best friend."

"O Antonio, Antonio!" cried the hermit, deeply moved. "But finish your sad story, Ludovic."

"Father started for Parma before dawn the next morning. He hastened to the monks and induced them to pay him, but either from malice or because the reverend fathers had no other coins in their coffers, they paid the two hundred coins in copper. My father returned to Correggio on foot, under a burning sun, with this enormous burden. When he reached home he had strength to say, 'We are saved!' Dropping his heavy load, he drank two large goblets of cold water to quench the thirst that devoured him. An hour after he was seized with a raging fever. A terrible crisis has come to-night, and mother sent me for you. Perhaps it is too late," added the boy, "for death comes swiftly." And reverently making the sign of the cross, he led the recluse to the chamber of the invalid.

The noble peasant, the illustrious author of so many grand works, was extended upon a miserable pallet, covered with a strip of green serge. His wife and eldest son stood at the head of the bed and made with their entwined hands a pillow for the painter, for breathing was already painful. Julia, the eldest daughter, who was celebrated at Parma for her beauty, leaned against the bedpost, her hand crossed upon her breast; her eyes were fixed on a crucifix which hung from the wall, and she seemed to pray fervently. The little girls, Agnes and Veronica, slept peacefully in each other's arms on a bundle of straw in a corner of the room. The violence of disease had distorted the features of the artist, and his fine face bore the marks of both physical and mental suffering. He was frightfully thin, and flames seemed to dart from his sunken eyes.

"Thaddeus," said the painter, in a faint voice, "am I in danger of death?"

Thaddeus made no reply. The painter repeated this question, but was again met with silence.

"Then there is no longer any hope," he sadly cried; "and my poor wife and children!"

Antonio now felt that life ebbed fast. "My wife, my dear children," he said, "I must leave you. Oh, do not weep! I could have wished to make you happier, but the perseverance of misfortune overcame the perseverance of my brush. Octavia and Ludovic, never abandon your mother and little sisters who sleep here under God's protection and yours."

At this moment little Agnes awoke with a start, and, struck by the mournful scene before her eyes, the tears of her brothers and sisters, she kneeled in her crib, folded her hands, and murmured a prayer. The grace of the child, the perfect oval of her figure, framed by the luxuriant ringlets of her golden hair, the sweetness of her face, which seemed to seek in the heavens an unknown star, awoke the instincts of the artist.

"Give me my brushes, my pallet," he cried.

"Give them to him," said Thaddeus. "The artist, as well as the warrior, longs to die on the battle-field."

They raised the sick man and made a kind of seat on his bed. The great master took his brushes, mixed his colors, and with a hand already cold with death, reproduced upon the canvas, with that correctness of design, that harmony of coloring which distinguished his artistic genius, the features of the delicate child, whom he made angel before leaving an orphan. The work ended, the painter said, "I signed my first pictures Antonio Allegri, which was my father's name. Later ones I have signed 'Lieti,' my mother's name. How shall I sign this?"

"With your immortal name," said the recluse, "the name of Correggio."

Antonio then slowly wrote these words at the bottom of the canvas: "*Correggio in limine mortis pinxit*, August 17, 1534."

Then, completely exhausted, he fell back, extended his arms to his children, and breathed his last. But the soul of the artist, before leaving its earthly abode, was revealed in the admirable sketch he had just traced. The "Last Angel of Correggio" was his farewell to earth, and one of his most brilliant titles to glory in the eyes of posterity.

The villagers of Correggio and Parma crowded to the funeral of the great artist that Italy had lost. Thus the man whose life had been crushed by adversity was called great and divine when the coffin closed over his body.

The noblemen of all the countries of Italy sent Jewish couriers to Correggio, to purchase the works of the illustrious painter. Advised by these secret agents, and influenced by her poverty, his widow consented to make public sale of those rich waifs of genius. When the other paintings had been disposed of, the last work of the master was put up at auction, his "Last Angel." This masterpiece was about to be struck off at the moderate sum of thirty-three ducats, when a man dressed as captain of the Sclavonic troops boldly advanced, and proudly placed his buff gauntlet upon the picture.

"In the name of Francis I.," he said, in a loud voice, "I offer twenty thousand crowns for this picture."

No one dared outbid the King of France. When the Venetian captain took possession of the picture in the name of Francis, the widow and children of Correggio recognized the recluse of the Roman camp.

"You save us, captain," they cried.

"Not I; the King of France is your preserver. My only merit is having pointed out to that magnanimous prince a great talent dead, and great misfortune existing."

"And where are you going?" asked Julia.

"I return," said Thaddeus, "to the Roman camp, to lay aside my uniform and resume my hermit's robe, not again to leave it till I rejoin my well-loved Correggio."—*Globe.*

THE CROOKED TREE.

"Such a cross old woman as Mrs. Barnes is! I never would send her jelly or anything else again," said Molly Clapp, setting her basket down hard on the table. "She never even said, 'Thank you,' but, 'Set the cup on the table, child, and don't knock over the bottles. Why don't your mother come herself instead of sending you? I'll be dead one of these days, and then she'll wish she had been a little more neighborly.' I never want to go there again, and I shouldn't think you would."

"Molly! Molly! come quick and see Mr. Daws straighten the old cherry tree!" called Tom through the window; and old Mrs. Barnes was forgotten as Molly flew out over the green to the next yard.

Her mother watched with a good deal of interest the efforts of two stout men as, with strong ropes, they strove to pull the crooked tree this way and that, but it was of no use.

"It's as crooked as the letter S and has been for twenty years. You're just twenty years too late, Mr. Daws," said Joe as he dropped the robes and wiped the sweat from his face.

"Are you sure *you* haven't begun twenty years too late on tobacco and rum, Joe?" asked Mr. Daws.

"That's a true word, master, and it's as hard to break off with them as to make this old tree straight. But I signed the pledge last night, and with God's help, I mean to keep it."

"With God's help you may hope to keep it, Joe," responded the master. "Our religion gives every man a chance to reform. No one need despair so long as we have such promises of grace to help."

"That's my comfort, sir," said the man, humbly, "but I shall tell the boys to try and not grow crooked at the beginning."

"Mother," said Molly as she stood by the window again at her mother's side, "I know what is the matter with old Mrs. Barnes. She needn't try to be pleasant and kind now, for she's like the old tree: it's twenty years too late."

"It's never too late, with God's help, to try to do better, but *my* little girl must begin *now* to keep back harsh words and unkind thoughts; then she will never have to say, as Joe said about the tree, 'It is twenty years too late.'"—*Child's World.*

COUNTING THE PENNIES.

Ah, what shall I do with my pennies?
For see, I have such a store!
I never have sold my basket
Of walnuts so soon before.

How often I've trudged for hours,
And taken a secret cry,
Because I was tired and hungry,
And nobody cared to buy!

I dreaded to think how mother
Would look as I came and said,
That I hadn't enough of pennies
To bring her a loaf of bread:—

How Nelly, my little sister,
Would watch at the door and say,
I've thought and I've thought of the apple
You promised to bring, all day!"

But now I can fill my basket,
For there's never a nut behind:
One loaf—two loaves—and a dozen
Of apples—the sweetest kind:—

And a pat of that yellow butter;
It's dainty and fresh, I know;
How good it will taste to mother!
And Nellie will like it so.

Five pennies—ten—fifteen—twenty—
And thirty—and thirty-five:
Just think of it!—here are fifty,
As certain as I'm alive!

It must have been God who helped me
To sell off my nuts so soon,
Or else I'd been trudging, trudging,
The whole of the afternoon.

And how I would like to thank Him,
So kind He has been—so true!
Let's see if I cannot spare Him
A few of my pennies too.

Why, surely I can!—Here's forty
For mother and Nellie—and then,
Dear Jesus, to help Thy heathen,
I give Thee the other ten!

—*Margaret J. Preston.*

WHICH IS BEST?

"Oh, dear!"

Little Nan opened her eyes and stretched out her arms with a sleepy yawn, as the summer morning, all rosy and sweet, peeped into her garret chamber.

"I wish I didn't have to get up so soon! I wish the fire would make itself, and a Pitcher Fairy would bring the water from the spring, and a Broom Fairy would sweep the kitchen and grind the coffee, and a good Brownie would bring us a lovely breakfast already cooked! I'm tired of sifting cinders and washing dishes. I wish I was a lady like Miss Anastasia!"

But she wasn't a lady, and Pitcher Fairies and Brownies didn't grow in her neighborhood; so little Nan had to shake off her sleepiness and jump up to her work. The sun was just coming up over the edges of the rosy clouds; the robins and the orioles were singing with all their might; the morning-glories had hung out a thousand pink, and purple, and speckled bells, to welcome the sunshine; and the pinks and mignonette in the garden were sparkling with dewdrops. How sweet they smelled, and how lovely everything was in the cool, fresh, beautiful summer morning!

Little Nan came back from the spring with her cheeks like roses and her eyes as bright as stars. She danced about her work as lightly as any Broom Fairy ever did; and the fire was made, the breakfast cooked for grandmother, and the dishes washed up afterward, long before Miss Anastasia raised her drowsy head from her great soft feather pillows. When she did, the sun was streaming across her pillow, hot and bright. The flowers on her dressing-table drooped in the heat; the dew was dried up on the roses outside.

Miss Anastasia stretched herself. "Oh, dear, how hot it is! How tiresome to have to get up and dress one's self! I won't do it, I'll have my breakfast in bed."

And so she lounged amongst her pillows, and drank her coffee, and nibbled at her toast, and had no appetite, and complained of the heat, and sighed and fretted like a person oppressed with grief. She had nothing in the world to do but to amuse herself and take her ease, and now nothing amused her; and she tossed about on her fine bed, and did not find half the rest there that little Nan took on her hard cot in the garret.

If only she had some useful work to do, how much better she would have felt! She missed all the dew and freshness of the morning; she loses all the purest pleasures of life. For no one can be happy that walks through the world with idle hands and a selfish heart.

Little Nan had the best of it; for honest work brings a double blessing, and we serve God best when we do our duty to men.—*Baptist Weekly.*

BEAVERS COASTING.

One of my friends in Iowa sends word that when her brother—now a General in the United States Army—was a boy, he was very fond of hunting, and a great favorite with the grown-up hunters. One of these took him on a bright moonlight night in winter to see a strange sight.

The pair crept through the cold, clear air to the home of some beavers. At the dam which the beavers had built, the moon was reflected from the ice with a great glare, and, in this light, the lookers-on saw the beavers have a splendid game of coasting down a long slide, from the top of the dam to the ice-covered stream below. The old beavers gave the young ones rides on their broad, flat tails; all slid down as gravely as judges, and then climbed up to have another. They kept it up until one of the watchers sneezed. At this, the beaver sentinels sounded the alarm, and then all was still—excepting that the lookers-on went away laughing heartily at what they had seen.—*St. Nicholas for April.*

Pleasantries.

When a member of a convention misses the chance of nominating the chairman, he needn't be discouraged. He can get mentioned in the papers by offering a resolution thanking somebody for the use of the hall. The road to fame is open to all.

MINE SCHILDHOOD.

Der schiltren dhey vas poot in ped,
All tucked oup for der nighdt:
I dakes mine pipe der mantel off,
Und by der fireside pright
I dinks aboudt vhen I vas young—
Off moder, who vas tead,
Und how at nighdt—like I do Hans—
She tucked me oup in ped.

I mindt me off mine fader too,
Und how he yoost to say,
"Poor poy, you haf a hardt oldt row
To hoe, und leedle blay!"
I find me oudt dot id vas drue
Vot mine oldt fader said,
Vhile smoodhing down mine flaxen hair
Und tucking me in ped.

Der oldt folks! Id vas like a dhream
To shpeak off dhem like dot.
Gretchen und I vas "oldt folks" now,
Und haf two schiltren got.
Ve lofes dhem more as nefer vas,
Each leedle curly head,
Und efry nighdt ve dakes dhem oup
Und tucks dhem in dheir ped.

Budt dhen, somedimes, ven I feels plue,
Und all dings lonesome seem,
I vish I vas dot poy again,
Und dis vas all a dhream.
I vant to kiss mine moder vonce,
Und vhen mine brayer vas said,
To haf mine fader dake me oup
Und tuck me in mine ped.

—*Harper's Magazine for May.*

Religious Intelligence.

Home.

The forty-sixth National Camp-meeting will be held at Round Lake, commencing on Saturday, June 12, to continue until Monday, June 21.

A debt of $60,000 was removed from the Mount Vernon Church, in Baltimore, Md., by the Easter offerings of the members and their friends. The ground and building cost $400,000.

A Vermont Court has dismissed the suit for libel brought by a Congregationalist minister against the church which had "withdrawn fellowship" from him and published resolutions formally declaring the fact. It was held that the publication was privileged.

The statistics in the Presbyterian Church for the present year show an increase over last in churches of fifty-four; in Sunday-schools, 1,764, and in money raised for home expenses, $80,432. The total of benevolent contributions was $1,098,691, and of home expenditures, $2,594,228.

The directors of Tremont Temple, Boston, Mass., have decided to expend $50,000 in addition to the $100,000 already voted for the rebuilding of the church edifice. At a special meeting of the Evangelical Baptist Benevolent Society it was voted to negotiate a new mortgage of $150,000 on the estate in place of the present mortgage of $125,000, which expired on April 1st.

There remains no longer any doubt in Michigan of the validity of Sunday promises to give money for the aid of churches and other religious institutions. The Supreme Court of the State has decided unanimously that the laws which declare all Sunday contracts void except those for works of charity and necessity, do not apply to a subscription made on Sunday in aid of the purchase of a church. It holds that the support of public worship is a work of charity, and that promises made in support of it can be enforced in courts of law.

During the 173 years of its existence, the Congregational Church of Madison, Conn., has had only six pastors, none of whom ever left the church after being settled over it until death took them away. In the village of Over, England, the Congregational minister who recently died had been sixty years in the service of the same church. This church was his first as well as his only charge. He was buried under the shadows of some tall poplar trees which he planted fifty years ago. John Marshall was this faithful and contented pastor's name.

The Plymouth Congregational Church, Milwaukee, Wis., uses at its evening service a ritual prepared by the pastor. A few Scripture passages are read by the pastor at the close of the organ voluntary, a hymn follows, a Scripture lesson and anthem by the choir, then the alternate reading of the selections from the Psalms by pastor and people, prayer, a hymn, sermon, the Lord's Prayer, in which all join, then a hymn, followed by a brief prayer and the benediction, the audience being seated and remaining in silent prayer until the organ begins.

Abroad.

Among the advertisements in a well-known Scotch newspaper this was recently found: "Oh! degenerate church! is there within you no Nehemiah—no Zerubbabel, son of Shealtiel? Are we given over bound to Tatnai and the Apharsachites?" The point of this fervent appeal is said to be that the Established Church should rouse itself up for a more earnest and determined struggle against disestablishment, the tide of which at present it resists feebly and ineffectually.

Military chaplains are to be dispensed with at the end of this year in France. The Roman Catholics have not yet decided what to do, but in all the garrison towns where there is a church the Protestant ministers will go personally to the barracks to invite the soldiers to attend service on Sunday. There are sixty-four garrison towns which have no Protestant place of worship. In these ministers on special mission will ask permission of the mayors to receive the soldiers in one of the halls of the mairie.

Mr. El. Kery, a native of Samaria, educated in England, and a returned missionary physician, discovered a Synagogue Record, kept at ancient Sychar, that reaches back hundreds of years before Christ. He learned that the priest in Christ's time was named Shaffeer. On searching the Record for some possible note of Jesus' visit, he found instead the following important testimony to His crucifixion: "In the nineteenth century of my priesthood, and the 4,281st year of the world, Jesus of Nazareth, the son of Mary, was crucified at Jerusalem."

Professor John Stuart Blackie thinks the style of worship adopted recently in the Established High Church of Scotland, if generally followed, would prevent "lapses" from Presbyterianism. "The chanting of the prose psalms," he says, "the partial use of the English hymns with the accompanying English melodies, and an anthem to wind up these, along with the Gothic style of the architecture and the windows pictured with sacred legends, are the only devices used to give a graceful Episcopalian air to the service of the High Church. If such a reasonable order of worship were adopted in all our Presbyterian churches, there would no longer be the slightest excuse for any Presbyterian deserting the church of his fathers merely to gratify his æsthetic sensibilities."

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General News.

HOME.

Destructive fires have raged this week, not only in the forests and mountains, but in manufacturing establishments. One at Beaver Falls, near Pittsburgh, resulted in a loss of over $300,000.

Part of the flooring and walls of the Madison Square Garden, New York, gave way on the evening of the 21st inst. Several persons were killed and about forty wounded. This is the building fitted up for Barnum's Hippodrome, and afterwards used for the Moody meetings.

The table upon which the Declaration of Independence was written was presented to Congress last week. The desk was presented by Representative Crapo in the name of the Coolidge family, of Boston. His speech was a finished and scholarly production, and was rapturously applauded. At its close Representative Tucker, on behalf of Virginia, paid a glowing tribute to Massachusetts, and alluded to the ties of relationship between the two Commonwealths in the blood of Jefferson.

A tornado, probably the most destructive ever known in this country passed over Webster and Greene counties, in Missouri, on the 19th inst. It passed along the James river, striking the St. Louis and San Francisco railway near Northview, and nearly destroying the town of Marshfield. A special from Marshfield to the St. Louis *Republican*, dated April 21st, says: "Seventy-one victims of Sunday's storm have been buried and some twenty-five or more are in a dying condition. The number seriously wounded is about 150. A babe about eighteen months old, whose mother was killed, and whose friends were all wounded, was found on the 19th in the ravine north of the town, where it lay all night. It is now doing well. Another child, two years old, was found on the afternoon of the 19th in a tree, where it had been nearly twenty-four hours. It was considerably bruised, but will recover. It was claimed yesterday by the parents, who live two miles and a half from the southern portion of the town. The child's aerial flight, therefore, must have extended over three miles.

A wagon has been found that was carried four miles by the wind, and a portion of the smoke-stack of a mill that was carried three miles and a half. It is reported that from thirty to forty persons have killed by the spurs of the tornado in the country, and that the town of Corsicana, in Barry county, is as badly wrecked as Marshfield.

FOREIGN.

Lord Beaconsfield has resigned, and the Queen has called Lord Hartington to the Premiership. Lord Hartington is a descendant of the celebrated Cavendish family, one of the wealthiest in England. He has always been prominent in the Liberal movement, and has shown great ability. It is supposed, however, he will decline the honor conferred upon him, and recommend the appointment of Mr. Gladstone, who seems to be the man for the emergency.

Cabul, April 23.—General Stewart entered Ghuzzui on the 20th instant, after a successful battle the day before, in which the Afghans lost more than a thousand men killed. Gen. Stewart's loss was 17 men killed and 115 wounded.

Paris, April 23.—Edmond de Pressense, D. D., the Protestant divine and well-known writer on theological subjects, has been appointed Secretary of the French Legation at Washington.

London, April 23.—A dispatch from Vienna to the *Standard* says: "Among the signs that Pan-Slavic hopes have been raised by the prospective ministerial change in England, is the intention of Servia to send a representative to London."

The farewell letter of the Duchess of Marlborough, praising the English people for their efforts in aid of the distressed Irish people, has been translated into the Irish language, to meet the wants of many thousands of people who cannot speak English, and ten thousand copies have been printed and circulated by the relief committees.

LETTER LIST.

Antrim, D L, Ayer & Sons, Ault, Rev J, (2), Andes, J D.

Bush, H, Brown, Rev I G, Reber, Rev T N, Boyd, B, Bates, Rev W H, (2), Binkley, H K, (6), Beisecker, J K, Bowman, Rev J C, Bartholomew, Rev A R, (2), Bridenbaugh, Prof P H, Bauman, B F, Bashore, F M, Bitner, H F, Bentz, P, Barnhart, P J.

Colliflower, Rev W F, Carothers, J B, Crider & Bros, Clever, Rev C, Carnahan, Rev B R, Clapp, J C, Clemens, Rev J M.

Duncan, A, De Huff & Mitchell, Dieffenbacher, Rev E H, De Long, Rev J F, Dittmar, Rev D N, Dieffenbacher, Rev D S, Deamer, S, Derr, Rev T.

Evans, Rev L K, (2), Eyerly, A J, (2), Evans, Rev J M.

Frey, A K, Foust, S.

Gruber, D, Grant, Rev J, Gorges, J, German, E S & Sons, Gring, Rev D, Gurley, Rev G D, Gerhard, Rev D W, Gerhard, Rev C S, Groh, Rev W H, Ger Pub House.

Hottenstein, Rev A R, Hoffman, J M, Hauver, W, Hawley, J G, Hartzell, Mrs J T, Hartman, W F, Hottenstein, C, Hoffheins, Rev J A, Hendricks, C E, Herbert, C H, (2), Hassler, Rev J, Hacker, Rev T J, Hendricks, S W, Houtz, Rev A, Heller, Rev A J, Hoffmeier, Rev H W, Hay & Record, Hess, I J, Hutmacher, J.

Kni eley, G, Kemp, Miss S, Kohler, Rev P S, Keener, Rev H F, Kroh, E, Kershner, Rev J B.

Lower, J F, Loucks, M, Landis, Rev W M, Lesh, W W, Leader, C C, (2), Lefevre, Rev D P, Leinbach, Rev Dr C H, Lake, Rev O E, Laury, Rev S F, (2), Leinbach, S G, Lingenfelter, E.

Maus, F L, Mayer, Rev L J, McClure, E J, Moyer, H B, McElroy, R, Mutchler, Rev C H, Moyer, I G, Miller D, Moore, Rev J P, Miller, Rev E D, Miller, Rev Dr J O, Mayer, Rev L J, Miller, G K, Miller, A, Moyer, H, Mull, O J, Martin, Rev G H.

Nagle, J C, Nicodemus, W.

Pease, A J, Peters, L P, Peightal, I, Peightel, Rev I N.

Rupp, Rev W, Ruhl, J C, Reiter & Shearer, (2), Roudenbush, A S, Rowe, P J, Reber, C T.

Sechler, J H, Shuford, J H, Shuford, Rev M L, Snyder, Rev N Z, Stein, Rev J P, (2), Shriver, H W, Starks, Rev D S, Sangree, Rev M H, Stahlman, J S, Strohecker, W, Skyles, Rev N H, Shuey, Rev D B, Shoemaker, Rev D O, Sites, Rev J A, Snyder, Rev W H H.

Thomas, G S, Thomas, C A, Troxell, J M.

Ulrich, A W.

Welshans, E V, Winemiller, J D, Wald, P, Wagner, Rev S T, Wolbach, R J, Wingenruth, E D, Wieand, Prof C S, Witmeyer, D P.

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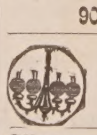

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